

The Baptist Record

"THY KINGDOM COME"

SOUTHERN BAPTIST SOCIETY
SBC 127 9TH AVE. N.
NASHVILLE 3 TENN.
COMP. ALC 656

Jackson, Mississippi, Thursday, August 11, 1955

NEW SERIES—VOLUME NO. 42

RELIGIOUS LIBERTY, MISSIONS, WORLD PEACE A Summary Of Events At The BWA

By ALBERT McCLELLAN

Baptists of the world have once again affirmed their belief that each man must choose or reject Christ for himself and that the church is subject only to Christ.

From the beginning to the end of the seven-day Baptist World Congress, held in London, England, this was an ever-resounding note. It was one of the strongest and clearest of five notes sounded by the 1955 Congress.

Call to Evangelism

The second note was the call to evangelism. Early in the Congress, a group of laymen and pastors formally asked every Baptist in the world to win at least one person to Christ next year.

The Congress adopted this goal as a resolution.

John Sorens, the clear-voiced Brazilian, in the climax of his masterful Congress sermon, dwelt on the necessity of total evangelism.

Theodore F. Adams, Richmond, Va., new president of the Baptist World Alliance, said it would mean a new day in Baptist life.

A Major Influence

Evangelist Billy Graham, noting the action, said Baptists would have a major influence in the years to come if they remain evangelistic, simple, and unencumbered in their preaching.

Howard Butt, Jr., of Corpus Christi, Tex., said it was a job the minister couldn't do alone; every layman must help. Many visitors, aware of the decline in British Baptists, hoped the call to evangelism would give the British Isles a much-needed shot-in-the-arm.

The off-repeated call for every Baptist to be a missionary was the third note sounded in London.

Almost A Second Theme

Again and again, the missionary call was heard until it became almost a second theme. One of the last speakers to dwell on this idea was the president of the Christian Evangelical (Baptist) Union of Russia, who said, "Wherever a Baptist moves in our country, there

(Continued on Page 2)

Committee Reports Record July Gifts

NASHVILLE, Tenn. (BP)

— July, 1955, topped all previous Julys in gifts received for convention-wide activities of the Southern Baptist Convention.

The month's figure, according to Porter Routh, executive secretary of Southern Baptist Executive Committee, was \$1,234,228.

The Cooperative Program portion of that amount was \$1,067,673, which also set a record for the month of July. The remaining \$166,554 last month was from donors who said just how

(Continued on Page 2)

Who Are Tentmakers

BY

MRS. FRED. A. McCAULLEY

Tentmakers, like Paul, are those who are willing to go work where there are mission points, making their own way at secular work, while they help in a mission or new church. Many are students working in the summer months, and many others ready to go into full-time work where there is need for mission help. Some are older men and women who want to plant their lives where they will mean most for the Master.

For instance, an elementary teacher and her husband, who is carpenter, painter, and farmer, have gone to Gallup, New Mexico, and are assisting the

(Continued on Page 2)

ANCIENT CUSTOMS PREVAIL IN MUCH OF THE HOLY LAND

Garden Tomb Favored As Burial Place

By A. L. GOODRICH

(Editor's Note: Below we recount more of our experiences in the Holy Land — this time more about Jerusalem and surrounding sites. Others will follow.)

To walk where Christ walked and to pray where He prayed was one of the most thrilling experiences of our life. We walked the very hills which knew his foot prints — saw the mountains where he fasted, where the waters were stilled, the Garden of Gethsemane where He prayed, the Gate through which he triumphantly rode, the mount with a skull on its side, the empty tomb where he was probably buried.

Particularly were we impressed by the fact that in the Arab section of Jerusalem and its surrounding territory, many customs today are just as they were in Bible times.

We saw shepherds leading their flock. We saw the sheep as they recognized their shepherd's voice. We saw three or four flocks and shepherds mingling together but when a shepherd called, only his sheep followed. Planting and tilling follow the pattern of New Testament days — the tanner, the potter, the baker carry on as they did in Jesus' day.

To us the most sacred spot was what is known as the Garden Tomb; the most likely place of Jesus' burial.

The Garden Tomb

The Holy Sepulchre is pointed out as the place of Jesus' burial but it does not tally with the New Testament account. The Garden Tomb is much more likely to be the place. Nearby is the place of the Skull and it really resembles a skull. Services held there by our group made the death, burial and resurrection of our Lord much more real.

At the top of the hill there is the shape of a human forehead. Many cave formations give it the appearance of having two eyes, a nose and a mouth.

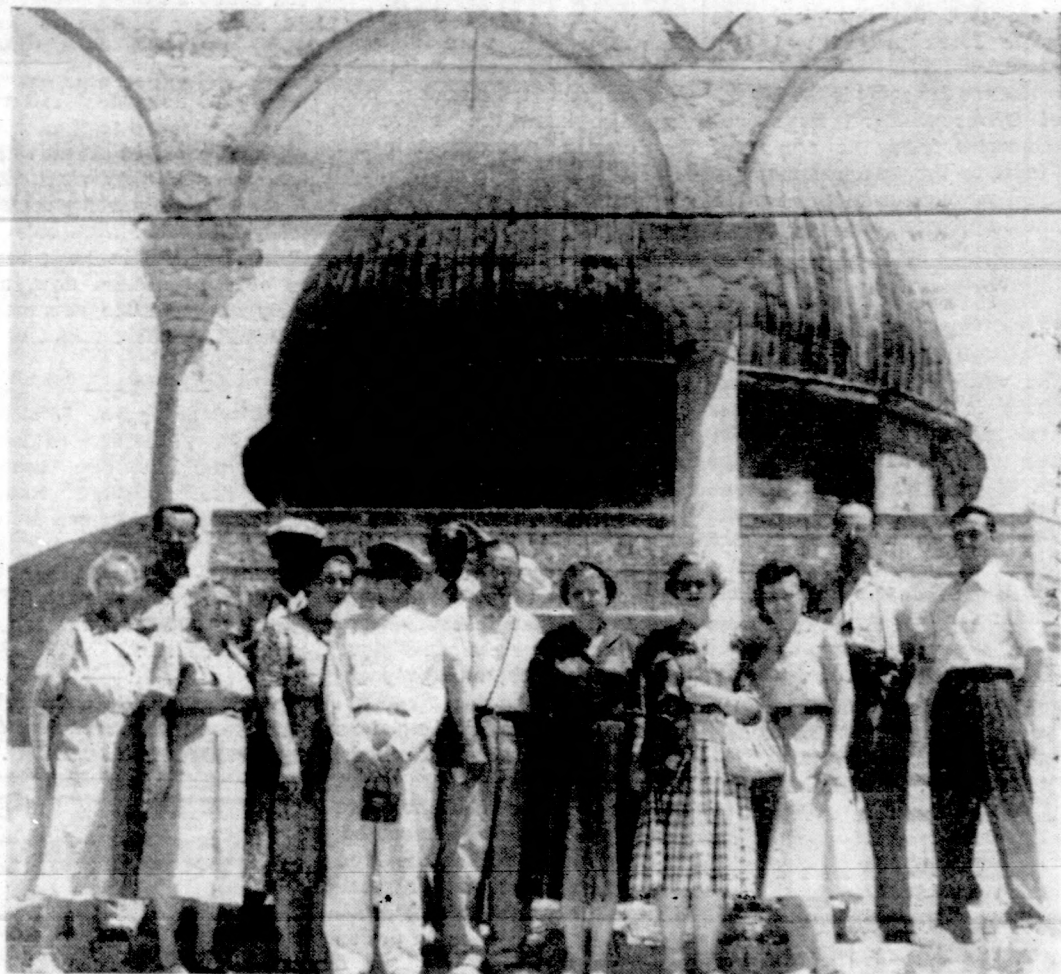
The trip from Jerusalem to
(Continued on Page 2)



Carter Bearden, Home Board missionary to the deaf since 1949, has been elected Superintendent of Deaf Work for the Home Mission Board, effective September 1.

Bearden, now working with the deaf in New Orleans will lead in encouraging and counseling churches to provide for the deaf in the church program. There are about 70,000 deaf

(Continued on Page 2)



Shown above is a group of Baptists visiting the Holy Land in route to the Baptist World Congress. In the background is the Dome of the Rock said to be built over the original site of Solomon's Temple.

Those in the picture are: Mrs. J. M. Jones, Natchez; Rev. Paul Leber, Purvis; Miss Edna Couch, Racine, Wis.; Rev. M. E. Perry, Greenville; Mrs. A. L. Goodrich, A. L. Goodrich, Clinton; Dr. Willis J. Ray, Phoenix, Arizona; Rev. A. B. Pierce, Mrs. A. B. Pierce, Tuscon, Arizona; Miss Mary Dell Jones, Natchez; Miss Sherman, Jersey City, N. J.; Rev. Gordan Sansing, Jackson and the Arab Guide.

Ancient Customs . . .

(Continued from Page 1)

Bethlehem is about twice as far as in other years for a very small portion of the old road lies in Israeli territory and there is absolutely no passing from Jordan to Israel or vice-versa, except for travellers going from one to the other. And there is no return. Therefore we took the longer, round about road so as to stay on Jordan roads and off Israeli roads.

As we approached Bethlehem we were thinking of Joseph and Mary as they trudged their weary way from Nazareth.

But Mary was not the first woman of the Bible to come to Bethlehem for the birth of a son. Eighteen centuries before Rachel had travelled to Bethlehem. She lost her life when Benjamin was born (Gen. 35:16-20). And even today we can see Rachel's tomb near the city.

As we thought of Rachel's death we also thought of other famous mothers of Bethlehem, such as Naomi, an ideal mother-in-law, Ruth, the widow and ancestress of the Savior, and those hundreds of weeping mothers whose babies were slain by the Christ-hating Herod.

The Church Of The Nativity

Chief point of interest is the Church of the Nativity. Many people think it stands on the site where Christ was born. Entering the church, guides reminded us to stoop low. We later learned that during the time of the Crusade, Moslems rode their horses through the church and hence the low-cut doors to prevent horse riding in the church.

We were shown what is said to be the Manger where Christ was born. Within the church we were shown the Chapel of St. Jerome, who is said to have first translated the scriptures into Latin, now known as the Vulgate.

Easter and Christmas are celebrated by the three religious groups which control the Church of the Nativity. Bethlehemites say that large forces of policemen are required on those occasions to keep peace and some semblance of order.

Looking out from Bethlehem we could see just below us the field of Boaz where Ruth gleaned wheat and won a husband.

A short journey, downgrade brought us to the Shepherds Cave, reputed place of abode for the shepherd on Christ's birthday. And as we looked upward Bethlehem we thought of the fact that the shepherds had to climb a steep and stony path to find Christ? As we waited with a hundred others at sunset by the caves entrance we heard read again the account of the shepherds and could imagine the joy that came to them on that night so long ago.

And we, too, saw Judean shepherds and goat herders in those same hills watching and

guiding their flocks.

Around us were olive and fig trees, as well as fields of grain growing amidst the rocks. Little wonder that Christ could illustrate with stories of sowers sowing seeds on rocky ground and of shepherds whose sheep knew the masters voice.

Farming Methods Still Ancient

In nearby fields we could see grain still being harvested by a sickle and tied into sheaves. The threshing is just as ancient. The farmer stands upon a small sled that is drawn over the mound of wheat in endless circles by an ox or oxen and sometimes by a donkey and an ox. As we watched we thought of Deut. 25:4, "Thou shalt not muzzle the ox when he is treading out the grain."

Many of the Arab women still wear long black dresses and veils which look like hair nets.

This seems to be observing the letter of the law but not the spirit.

At the village water wells there are usually two entrances — one for men and one for women. Most of the water is carried by women in large jugs balanced on their heads.

The Garden of Gethsemane contains a church but the point of interest for us was the garden itself. Most of the olive trees were destroyed by the Turks. The few that remain look as old as the claims made for them. And it was among these trees that the disciples slept while Jesus prayed and agonized.

Not too far away is the Mount of Olives with all its sacred memories from the ascent of Christ to the announcement of the Angels. However, we were not impressed with the claim

that a foot print in a rock was the actual print of Christ's foot.

Baptist work in the Arab section of the Holy Land (Jordan) is pitifully weak. It centers in the village of Ajloun where there is a hospital, a nurses training program and a primary school. Missionaries assigned to that work are: Dr. and Mrs. Lorne E. Brown, Dr. and Mrs. Lloyd A. Lovegren and Miss Virginia Cobb. Miss Annie Hagstrom serves as a nurse under contract appointment.

—BR—

Bearden To . . .

(Continued from Page 1)

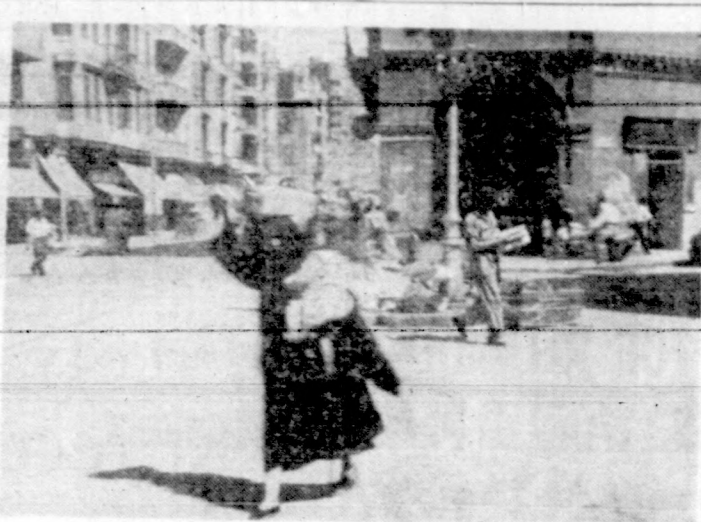
people living in Southern Baptist Convention territory.

Both Rev. and Mrs. Bearden are deaf, but "are excellent lip readers and speak well". Bearden became deaf after a childhood illness.

A Baylor University graduate, Bearden recently received a BD degree from New Orleans Baptist Seminary, Louisiana.

—BR—

Rev. James C. Madison of Eastman, Ga., will be the evangelist in a revival at Cross Roads Church in Rankin County, beginning August 14. R. D. Moon will lead the singing. The pastor is Rev. Charles Barnes.



Shown above is a veiled woman on the streets of Cairo. Note that she has a large baby in her arms, a package on her head and a veil over her face.

Congress Calls . . .

(Continued from Page 1)

soon springs up a new Baptist church."

Retiring Congress President F. Townley Lord prayed several times, "until every knee shall bow."

A fourth note — perhaps the most timely — was for religious liberty. Some delegates had strong inner conflicts. They were always conscious of the big Russian flag in the meeting hall and the closely-shepherded Soviet delegation.

Russian Motive Questioned

They knew these delegates from Russia were sincere Christians, having heard their prayers and testimonies, but they also knew the motive of the Russian government in allowing them to attend the Congress could be questioned.

The Congress often cheered the Russian delegates, not because they were from a Communist country, but because they stood for the thousands or millions who have clung to their faith in the Lord Jesus Christ in the face of the destruction of their schools, the confiscation of their churches, and imprisonment of their pastors.

Against this background, the Congress forged a jubilee declaration of religious liberty, saying that people everywhere must have the right of religious assembly, speech, and propagation.

The Congress delegates hoped the world would hear, especially Spain, where some of the Baptist churches are closed and pastors persecuted, and countries behind the Iron Curtain, where a former president of the Baptist World Alliance still languishes in prison for Christ's sake.

Urge U. N. Support

A fifth note was the clarion call for peace, the peace that comes when all men are Christians. The Congress sent a message to the Big Four, meeting in Geneva, Switzerland, at the same time as the Congress met in London.

A later peace resolution at the

Congress said, "War is not the will of God." It asked for the "full strength of spiritual witness" to be applied in bringing about world peace.

The resolution also urged all Baptists to give full support to the United Nations.

As these ideas developed, the delegates began to realize the Congress was more than ever a Baptist Congress and that Baptist fellowship was sweeter than it had ever been.

Baptist doctrine was never played down and fellowship reached its highest as President Lord asked all delegates at the last morning session to join hands while they sang, "Blest be the Tie that Binds."

The 8,500 delegates scattered after the closing session, back to the 60 nations from which they came. As they went, they carried a victory song remembering that there were only six million Baptists in 1905; there are over 20 million now, and surely when the Congress meets again in 1960 there might be 25 million.

—BR—

Mississippi gave \$59,355.12 during July, according to the report of the Executive Committee of the Southern Baptist Convention, Dr. Porter Routh, Executive Secretary. Of this, \$55,387.77 was through the Southwide Cooperative Program and \$3,967.35 was for designated causes.

—BR—

THE BAPTIST RECORD
KEEPS MISSISSIPPI BAPTIST PEOPLE INFORMED.

Who Are . . .

(Continued from Page 1)

Bowrens in the Indian work there. They report some wonderful experiences.

One is a Japanese girl from Hawaii, daughter of Buddhist parents, who is working this summer in Barberton, Ohio, preparing herself for full-time Christian work.

One couple, now working in Colorado Springs, is from Southwestern Seminary, Ft. Worth. The wife is cashier in a dress shop to help earn a living, and both work with young people, whose membership has doubled in one month's time they have been there. The husband has already been called to pastor a mission church.

Some are school teachers who are willing to leave their homes and go to places where Christian witnesses are few. The need for such teachers is so great that their number could be multiplied a thousand fold, all through the Western and Great Lakes states.

Wherever they go and whatever their job, they always unite with the church, serve wherever they are needed, often in several capacities, and pay their tithe into the storehouse. The blessing is twofold: to the church or mission, and to the Tentmaker.

—BR—

Committee . . .

(Continued from Page 1)

their money should be spent. Cooperative Program funds are distributed on a percentage basis to various phases of Southern Baptist work. The amounts reported don't include designated and Cooperative Program funds used for local church and state Baptist Convention work.

The month's total was \$71,659 greater than for July, 1954. Cooperative Program receipts were up \$66,809 and designated gifts higher by \$4,849.

The July, 1955, total is about double the sum of Cooperative Program and designated gifts received for convention-wide work in July, 1948.

Mississippi was 9th among states reporting. It gave a total of \$59,355 of which \$55,388 was through the Cooperative Program and \$3,967 through designations.

No reports came in from Ohio and New Mexico.

SAVINGS FUNDS Earn **3%** CURRENT DIVIDENDS

Many churches as well as individuals place their building and other reserve funds here until required . . . and thereby increase it at semi-annual periods by substantial dividends. We welcome your inquiry.

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of Mississippi

We Are Back

After eight weeks, 17,000 miles and one rain we arrived at home safe and sound from our trip to the Holy Land, Europe and the Baptist World Alliance.

We experienced many sights, sounds and smells. The most welcome sight we saw was a sign that read, "Mississippi State Line."

We heard bleating sheep in Bethlehem, camels cry in Egypt and beggars, young and old, saying "Backshesh" (give me something).

We walked where Christ walked, we prayed where Christ prayed. We saw most of the sacred spots of the Holy Land. We re-lived with Moses his childhood and flight from Egypt, we travelled some of the land of Paul's journeys. We prayed and heard others preach at many of the sacred spots. We imagined ourself re-living those days with our Savior. And all this means that the Bible is a new book to us. Always a Bible-reader, now we are more so. Passages have new meaning.

Honestly, we believe we love the Book more, understand it better and can tell about Christ more effectively and vividly.

We visited many of our mission fields in the Near East and Europe. We met our missionaries and rejoiced at the several new church buildings and school plants. We enjoyed Baptist church services in Rome and New Jerusalem and several services conducted by members of our own party. We saw our orphanage at Nazareth. But space prevents mentioning all of them. But at each place we swelled with pride as we realized that our and your offerings through the Cooperative Program had helped to establish and support all these works.

We have seen sights that lifted us to the third heaven and then some things that buried us in the depths of despair.

But out of all our many experiences we are a better man, more sympathetic and more interested in going into all the world and preaching the gospel.

We shall be forever grateful to Mississippi Baptists and a few individuals for making possible this trip of a lifetime. And to the end of our days we shall endeavor not only to say our thanks, but to live them.

To Rev. Joe Abrams, the interim editor and the other members of the editorial staff we say, "Thank you for a job well done."

Our hope now is that we can do as good a job as they did.

—BR—

Building Pastoral Aid Information

Each year after pastoral aid and building allocations are made several churches make applications but at that time it is too late. We are therefore calling attention to the following facts:

1. Applications for aid must be made on blanks secured from the Executive Secretary's office in Jackson. These blanks must be properly filled out and signed by

the board member and the moderator of the association. This is to be done after the executive Committee of the association has approved the application.

2. The blank must be in Secretary Quarles' office not later than September 1. This is due to the fact that the Allocation Committee meets early in September to study the application.

—BR—

More Quotes From Ridgecrest

Week before last we carried some choice quotations from outstanding speakers at Ridgecrest, through courtesy of Virginia Raynor, public relations director.

There was a good response so this week we are carrying some more, as follows:

"If we can't come and observe the Lord's Supper without a feeling of oneness with Christ and each other, then it has lost its meaning."—Dr. Frank Stagg.

"Worship is the glorious art that needs to be cultivated all through life."—Dr. John Haldeman.

"The reason we don't have more people in our churches is we don't have a program that will challenge the people!"—Dr. John Haldeman.

"Peace and courage have no meaning apart from an acknowledgement of the Sovereign of God."—Dr. Wayne E. Oates.

"If we don't watch ourselves in trying to find peace, we'll overlook the fact that the Cross stands at the door of peace."—Dr. Wayne E. Oates.

"A good man dies whenever a boy goes wrong."—John Farmer.

"God has never been the God of one people."—Dr. J. B. Weatherspoon.

"What America does is not America's business any longer—The problems of the South, West, North, East are the problems of the world and cannot be perceived or

solved in isolation."—Dr. J. B. Weatherspoon.

"The nearer you get to the source of Power-to-God-the quieter it is."—Dr. Ralph Herring.

"Love God for His own sake and not for what He can do for you. We must be careful we don't make God the means to our ends."—Dr. Wayne Oates.

—BR—

What A Difference

The Roman Catholic hierarchy in Canada is all hot-and-bothered about a booklet published by the United Church of Canada attacking many dogmas of the Catholic faith, including that of the Papacy. Evidently the booklet is so effective that it is raising questions in the minds of "the faithful."

The Roman church can really throw its weight around in the political and social life of Canada. It is the country's largest denomination, with 43 per cent of the population. The United Church, which sponsors the booklet, numbers only 20 per cent. Newspapers and radio stations and others who dare circulate Protestant truth about Rome are already feeling the thrust of Catholic power. Things are pretty bitter in Canada these days.

In the USA Protestants are in the ascendancy. While our doctrines have been attacked in practically every newspaper or magazine of any consequence, in paid advertisements of the Knights of Columbus, we recognize their rights to use the freedom of the press to disseminate their views. As far as we know, Protestants have not exercised the boycott on journals or news agencies or anybody else involved in this Roman Catholic campaign against Protestantism in the USA.

It is interesting, isn't it?

One thing we would like to know about Rome. Why is it okeh for Catholics to attack Protestant

The TITHE is the LORD'S

Leviticus 27:30

Freely ye
have received,
freely give

Matthew 10:8

GIVE AND
IT SHALL
BE GIVEN
UNTO YOU

doctrine in the USA, but wrong for Protestants to criticize Roman Catholic dogma in Canada?

—United Evangelical Action
—BR—

Our Readers Write

A GRATEFUL READER

Dear Editor:

I do want to say a very sincere thank you for giving my name the place on today's Calendar of Prayer. It makes me feel unworthy of course and yet at the same time, MOST grateful.

As a member of the Board of Trustees of Mississippi College I believe I know the need for prayer for these Trustees and our great school. For Mississippi Baptists to undergird this phase of our Program with PRAYER gives us hope and courage indeed. Thank you most sincerely.

I always turn to the Prayer Calendar when my Record comes.

A Reader

COMMENT: With trustees like this one our Baptist colleges are certain to grow and to be of great service to Christian young people.

—BR—

Dear Sir:

As a reader of the Baptist Record I want to compliment you on your Children's Page.

I have a six year old boy who never was interested in the paper until you added the Children's Page. He can hardly wait to get it each week and he wants two stories to be in there. He was most thrilled over the puzzle one week.

So please continue the Children's Page in your paper.

Mrs. V. C. Stagg, Jr.
Natchez

The Baptist Record

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Obituaries of 150 words or less will be published free. More than 150 words will be charged for at five cents per word. Memorials and resolutions will be charged for a five cents per word. The sender of material requiring a charge should state to whom bill should be sent.

Otherwise a letter of inquiry will have many read it.

Sparks & Splinters

Among recent visitors in the Baptist Building were: Mrs. Monroe Stewart, Rev. and Mrs. N. J. Lee, Lyman; Miss Dorothy Weaver, Pt. Arthur, Texas; Rev. Raymond A. Parker, Lawrence Smith, Brookhaven; Rev. A. L. Goodson, Olive Branch. Dr. W. T. Waring, Brookhaven.

—BR—

Indian Springs Church in Winston County had seven additions, four on profession of faith, as a result of the revival and the Vacation Bible School. Pastor L. J. Fairchild was the evangelist and Miss Avis Wilkes assisted in the Bible School.

—BR—

Rev. L. R. Massey has had a busy summer in revival meetings. The second week in July he was assisted at High Hill Church in Smith County by Rev. R. F. Moore, pastor of Mt. Horeb, Lauderdale County. The third week Mr. Massey assisted Dr. J. L. Clark at Pinkney Church in Newton County. The fourth week he was assisted by Rev. Frank Rush, pastor of Interprise Church, in a revival at Ted Church.

—BR—

Rev. Millard Purl will be the evangelist in the revival at Bear Creek, beginning August 14. Pastor E. C. Horton will lead the singing and Mrs. Fred Huffman will serve as pianist.

—BR—

First Church, Kosciusko reports 98 per Sunday more in Sunday School in July this year over July 1954; chapel made available for adult department by installation of fold doors and air conditioning. The third floor attic space has been air-conditioned and will be used for two modern departments to help take care of expansion.

—BR—

Correction: The list of WMU Special Day gifts should have included \$10.35 from Ruth WMU.

—BR—

Among recent visitors in the Baptist Building were Mrs. Duane Ivey, Carthage; Dr. J. L. Corzine, Columbia, S. C.; Mrs. L. F. Montgomery, Richmond, Va.; Rev. James E. Coney, Festus-Crystal City, Mo.; Rev. Estus Denton, Louisville; Rev. James B. Parker, Jackson; Rev. Lloyd A. Sparkman, Kosciusko; Rev. Cecil Blackwell, Rev. T. E. Fant and Jane, Laurel.

—BR—

Dr. and Mrs. Alvin O. Collins, of the First Church, Booneville, have announced the arrival of a son, Gordon Wayne Collins, on July 24.

—BR—

"Rev. Paul Kolb of Batesville, Superintendent of Missions for Panola County, will serve as the evangelist for summer revival services of the Hebron Church, August 14-21. Rev. Robert L. Jackson, pastor, will lead the singing.

A special feature will be in-

To Mendenhall



Willie Mobley

Willie Mobley, music educa-

tional director, began his work with the Mendenhall Church, August 1. He is a native of Indiana and is married and has three children. He attended Clark College and Union University, Jackson, Tennessee. He has served previously the Tate Street Church, Corinth, and comes to Mendenhall from the First Church, Booneville. Rev. N. F. Davis is the pastor.



Shown above is a scene on the Jordan River, somewhere in the vicinity of where Jesus was immersed.

cluded during the Saturday night service, the theme being "Magnifying Christ in the Family."

—BR—

Rev. Hoyt E. Nelson has resigned the pastorate of Bethel Church Lawrence County, after 32 months of service, and has accepted the pastorate of Carmel Church, Lawrence County. The Bethel Church has written expressing their appreciation for his excellent service.

—BR—

Rev. Dan Morton of Calvary Church, Greenwood, will be the evangelist in a revival at Rocky Springs Church, Yazoo County, beginning August 14. Rev. E. C. Wheeler is the pastor.

—BR—

Rev. Clyde Gordon, pastor of FIRST CHURCH of Poplarville, is assisting in a meeting this week (Aug. 7-14) in Brewer Church, Richton, where Dr. Judson Chastain is pastor.

Charleston 1st Has Homecoming; Plan Revival Aug. 22-28

On Sunday, July 31, First Church of Charleston observed Homecoming Day as a climax to Church Loyalty Month. The features included the return of former pastor David Cranford, now pastor of the First Church of Canton, and dinner on the grounds. A high attendance was recorded in Sunday School of 469. A special offering amounting to \$2,684.56 was applied to the church debt. Dr. Landrum Leavell is the pastor.

Church Loyalty Month emphasized every member attending every service. The response to this program contributed immeasurably to beating the summer slump.

Plans are being made for a Youth Revival August 22-28. Rev. Irvin Cheney, Jr. of the First Church, Tallulah, Louisiana, will be the evangelist and Billy Hilbun, Music and Educational Director of the Highland Church, Shreveport, will be the song leader. Various committees have been formed from the young people of the church.

Collins Ordained At Bude Church



William E. Collins

William E. Collins, son of Mrs. C. A. Collins of Bude, was ordained to the gospel ministry July 2 at the Bude Church in the Franklin Association. He is a 1955 graduate of William Carey College with a B. M. degree.

Those taking part in the service were the Reverends Otis Jones, Carl Hudson, W. A. Greene, George H. Moseley, S. B. Mason, Jr.; Franklin Haire, B. T. Bishop, Sr.; Nevis Herrington, Leon Johnson, Carl E. Patterson, H. L. Deer, and P. H. Young all of Franklin Association.

—BR—

The Baptist Record appreciates a nice list of subscriptions from New Zion Church in Walhalla County. The list was sent by E. J. Fortenberry.

33 MISS. STAFFERS AT RIDGECREST

RIDGECREST, N. C., August 5 — Thirty-three young people and adults serve as staff members from the state of Mississippi at Ridgecrest Baptist Assembly during the summer.

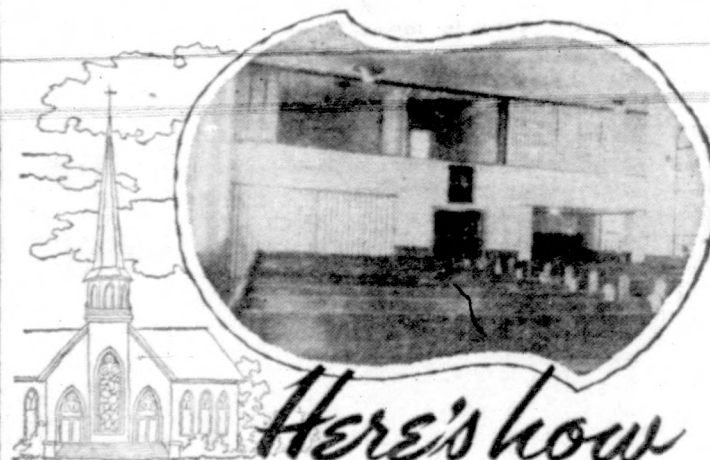
They and their home towns are as follows:

Gerald Buckley, Hattiesburg; Marilyn Burnett, Columbus; Florence H. Blough, Jackson; Budd Cattedge, Moorhead; Betty Crocker, Indianola; Ruth Childs, Carriere; Hazel Calvert, Meridian; and Connie Caldwell, Brookhaven.

Donette Dunaway, Hollandale; Ellen Davis, Clara; Sylvia Duck, Louisville; David Formby, Picayune; Charlie Ford, Starkville; John Goodwin, Utica; Barbara Sue Griffing, Canton; Tommy Hudson, Utica; Barbara Sue Griffing, Canton; Danny Faye Jones, Belzoni; and Becky Montgomery, Hattiesburg;

Leland Meeks, Moselle; Bonita Sue Mullen, Moorehead; Marjorie Norman, New Albany; Mary Helen Odom, Hattiesburg; Carolyn Palmer, Holly Springs; Mary Catherine Rankin, Mendenhall; Nancy Rogers, Meridian; Bettie Reynolds, Ethel; Louise Thomas, Hattiesburg; and Sara Taylor, Eupora.

Loza Upshaw, Waynesboro; Nancy Worley, Jackson; Frances Weeks, Mathison; Carolyn Young, Oxford; Mrs. Lucille Sweaney, Durant.



Here's how
to adjust your church to
fit the congregation . . .

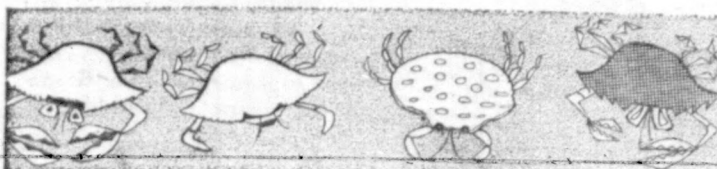
Ingenious "Modernfolds" enable the church to expand its space to the size of the congregation. Balconies and alcoves are easily shut off when not in use saving on heat and light. Large rooms are easily divided into smaller rooms for class use. Call or write for information on "Modernfolds" and how they can serve the needs of your church.

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Children's Page



Peter Pocket Has A Plan

By MAY JUSTUS

Peter Pocket liked to go to mill with Granny Messer. Down on Deer Creek was Uncle Tobe Turner's mill where all the corn on Pine Mountain was made into meal.

Peter Pocket liked to listen to the sound of the corn grinding in the big hopper. He liked Uncle Tobe's cheery talk when he and Granny went to mill.

"Nothing better than corn pone," Uncle Tobe would say with a chuckle. "I used to have good corn pone before my wife died. I never learned to bake good bread," he would add with a sigh which always made the boy feel very sorry for him.

"Granny," said Peter Pocket one day while they were shelling corn to take to the mill, "couldn't we take Uncle Tobe a piece of the corn pone which was left from dinner?"

"To be sure," replied Granny Messer. "Take some of it if you like."

And so it happened that Peter Pocket went to the mill carrying something besides the sack on his shoulder.

"Guess what I have in my pocket, Uncle Tobe!"

Uncle Tobe slapped his roly-poly sides with his hands, screwed his face to one side, cast his right eye up toward the top of the mill, and said to himself:

"I'll bet a pretty it's something!"

"Oh, yes, indeed, Uncle Tobe," said the boy, continuing to pat his bulging pocket. "It really is something, and something very nice — something for your supper."

Uncle Tobe, "Oh, yes, I suppose it will be a nice red apple."

"No, it is not an apple," answered Peter Pocket. "Did you want a red apple very much, Uncle Tobe?"

"Nope! Never thought of an apple till this minute, till this very minute," said Uncle Tobe. "And if it is not a red apple, why, then, most likely it's some fine fried chestnuts."

"No, it's not chestnuts," replied Peter Pocket. "Were you wishing particularly for some chestnuts, Uncle Tobe?"

"Never a thought about chestnuts," said Uncle Tobe with a vigorous shake of his gray head. "But I'll make one more guess. Is it a molasses cake, then?"

"No," cried Peter Pocket, "it is not a molasses cake. We eat all the molasses on our porridge. There is not enough to spare for making a molasses cake, I think."

"Come, come, Peter, and show the miller what you have brought him," said Granny Messer.

"Corn pone!" cried Uncle Tobe as Peter pulled from his pocket a big, thick piece of bread and laid it in the miller's hand.

"Yes, and now you can have it for your supper," said the little boy, looking happily at the old man.

"Of course, I'll have it with a bowlful of Honey's milk," the miller assured him. "I usually have a bit of gruel or grits, but tonight I shall have milk and bread as I used to have every night for my supper."

"Bread and milk must be very nice," said Peter Pocket, a bit longingly. Granny Messer had no cow, and so Peter Pocket had no milk, but only molasses to eat on his porridge or his bread, as it happened to be.

"We must get our corn ground and get back home," said Granny hurriedly. She was afraid Peter Pocket would tell the miller too much about how bare their cupboard was, just like poor old Mother Hubbard's.

The miller hurried to pour the corn into the hopper, where it disappeared. Then it came out below, fine, sweet meal. Peter sniffed the smell in the air. It almost made him hungry to do that.

"Are you wondering how the corn becomes meal?" asked the miller, with a smile, noticing the serious expression on the little boy's face.

"No, sir," said Peter Pocket. "I was wondering how much milk and corn pone I could eat if I had it."

"We must be getting back home," said Granny quickly. She did not want Peter Pocket to talk so much about eating.

By this time the meal was all ground, and the miller had put it into one big sack and one

CALENDAR OF PRAYER

August 15 — Sunbeam Focus Week; State Training Union Assembly, Garaywa.

August 16 — Robert Woody, Meridian, Baptist Orphanage trustee; Dr. H. M. Harris, Clinton, Board of Ministerial Education.

August 17 — J. W. Caperton, Tunica, Baptist Memorial Hospital trustee; A. G. Sutton, Simpson Associational Brotherhood president.

August 18 — Lloyd Sparkman, Kosciusko, Blue Mountain College trustee; J. T. Smith, Newton, Associational Music Director.

August 19 — Alvin R. Smith, Choctaw Associational Convention Board member; Lavelle Patterson, Lamar Association.

August 20 — Mrs. Taylor Howard, Yalobusha Associational WMU Superintendent; Dr. B. Frank Smith, professor, William Carey College.

August 21 — Joel Ray, State Royal Ambassador Secretary.

little sack. But, as he was tying the little sack, he had a sudden thought, and he untied both sacks and poured all the meal into the big one.

"Never mind about carrying the meal home," he said. "I am coming up your way a little later, and I might as well bring the meal along as I come. It is not a hard load for me."

"That is too much trouble for you," said Granny Messer.

"It is no trouble at all," the old man replied, "and I like to do a neighborly turn once in a while."

So Granny Messer and Peter Pocket went back up the creek to their cabin and kindled a fresh fire on the hearth. It was burning beautifully when there came a knock at the door. Granny Messer hurried to open it. There was the miller with the bag of meal and a big pail of milk.

Peter Pocket was so overjoyed at the prospect of having all the bread and milk he could eat for his supper that he was well nigh speechless for a few minutes, and could only caper around the hearth so recklessly that Uncle Tobe pulled him back for fear that he would turn into a real flame and go right up the chimney.

The fire was now a bed of glowing coals, and Peter Pocket ran to get the oven and lid for baking the bread. With the shovel he raked out a nice little heap of coals and set the three-legged oven on it.

"We shall need to bake more bread," he explained to Granny Messer, "for Uncle Tobe is going to stay for supper."

"Oh!" said Granny Messer in surprise.

"No!" said the miller, as much surprised as she was.

"Oh, yes!" cried Peter Pocket. "For then you may eat some of

Pass Ordained



Rev. Richard Pass, pastor Pleasant Hill Church, Newton Association and student at Clarke College, was ordained to the Gospel Ministry July 17 at Camp Ground Church, near Water Valley.

Rev. A. M. Tutor is pastor of the ordaining church. Rev. Byrum Basden, pastor Coffeeville church, preached the sermon and Rev. Paul Kanel, Bethel, gave the charge.

our fresh bread, and we shall eat some of your fresh milk, and we shall be happy together."

After supper, the miller thanked Granny Messer and rose to go. At the door he turned around to her and said: "If you'll agree to bake bread for me, I'll divide Honey's milk with you."

"That is very kind of you," said Granny Messer, "but—"

"Oh, yes!" cried Peter Pocket. "It is very kind, and it's so nice to have all the bread and milk one can eat, isn't it?"

"Yes," said the miller, "That is just what I think, too."

"Well, if you think it a fair bargain," agreed Granny Messer. It was understood that every day after this Peter Pocket

Biloxi, E. Howard Praises Pastor

The East Howard Church of Biloxi honored the pastor, Rev. H. Fred Williams, on Sunday morning July 31, with a special "Pastor Appreciation Day" service. The pastor had just returned from two weeks in revival meetings.

Cecil Harper, music and educational director of the East Howard church, conducted the service.

Speakers included: Bill Bozeman, president of the Brotherhood; George Ellzey, chairman of the deacons; Charles Desporte, superintendent of the Sunday School and Glen Huffstetter, Training Union director.

Mrs. Glen Huffstetter, WMU president, mentioned the labor and leadership of Mrs. Williams, and Jean Gollotte, YWA president, presented Mrs. Williams with an orchid corsage. Glen Reid, a member of the Royal Ambassador chapter, presented the pastor a gift from the church.

During the two and one-half years under his leadership a \$60,000 Educational Building has been erected. Sunday School has grown from 60 to 390, and a Training Union was organized which now has 190 enrolled. Rev. Leon Huffstetter of the Keesler Field Air Force, preached the sermon and also commended the pastor for his work among the service personnel.

et should bring the miller a fresh corn pone in exchange for a pail of nice milk. And you may be sure that Peter thought this a very fine bargain.

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—BR—
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Sunday School Lesson

By Dr. BRACEY CAMPBELL

For Aug. 14

THE COURAGE OF DANIEL
(TEMPERANCE)

Bible Texts; Eph. 6: 10-18;
Dan. 1; 5

INTRODUCTION

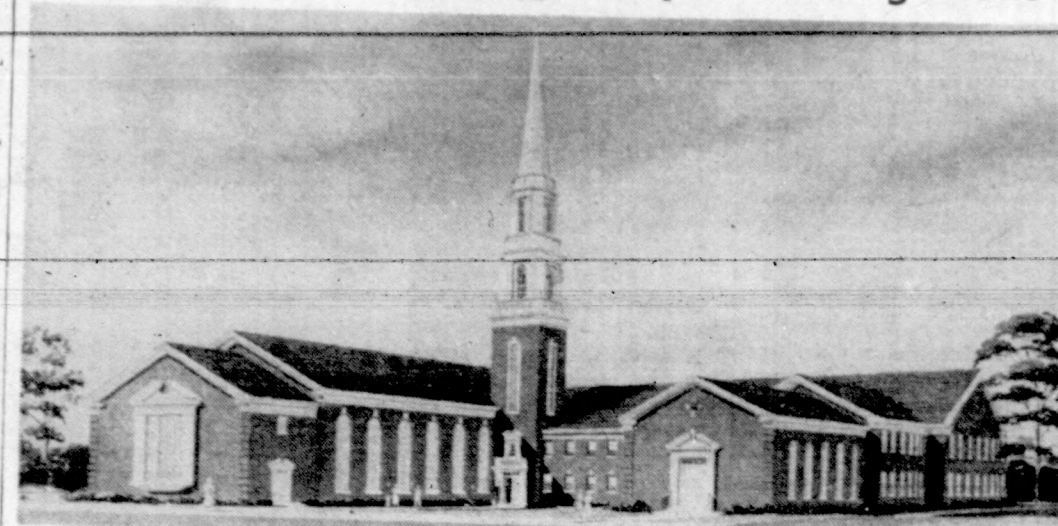
Few, if any, stories in the entire Bible have stirred the imagination of more people than this story of Belshazzar's feast. "The feast that cost a kingdom." With Daniel cast in the role of chief actor, there is no scene more dramatic in all the literature of mankind.

I. THE ROYAL FEAST.

The early portions of the chapter from which our printed text is drawn gives a vivid description of the feast. This description is climaxed by the account of the fingers of a hand which appeared and wrote words upon the wall of the banquet hall, high to where the blazing lights made it difficult for the people to escape the sight presented by the glowing words. We know from history that the city had been for a long while under siege by the Medo-Persian army under Cyrus.

In the face of this fact the king, nevertheless, staged this great feast. Times without number, the conduct of Belshazzar upon this occasion has been matched. It is but another illustration of the classical judgment, "Whom the Gods would destroy they first made mad." We have seen in repeated instances in Israel's then recent history that the people, being warned by both prophets and acts of Providence continued stubbornly in the course that was leading them down to destruction. Belshazzar's life was in danger, his court was in danger, his country was in danger of the very gravest sort, and in spite of this condition well known to him Belshazzar made a feast.

Of course, this was a feast during the course of which there was a great deal of drinking with not one of the one thousand guests sober after the first drink. You may feel perfectly sober after the first drink and that as the process of drinking continues the bonds of decency and morality are loose and the conscience of the drinkers become dulled. We can know the progress of the degradation to which the company was descending from the circumstance that the women of the court were brought into the feast, a custom most unusual in that day, except in the advanced state of a drunken orgy. But the crowning proof of the utter abandonment of all decency upon the part of the revelers was the action of the drunken king in bringing the sacred goblets,



brought from the House of the Lord at Jerusalem, that he and his drunken men and women might drink wine from them.

One thing thoroughly frightened the drink-muddled mind of the king; the hand writing on the wall. He called for his wise men to interpret the meaning of the cryptic words. The Queen mother suggested a solution of the problem; let Daniel be brought and let him interpret.

II. DANIEL, GOD'S DOOMSMAN

He was not there to curry favor with the king or to win applause from the ladies of the court. His business as God's prophet was to speak the truth as God gave him to know; and this knowledge of the truth was very clear. No doubt Daniel was a man of great moral courage, but we may be very sure that he was under Divine compulsion, that he felt as did our Paul who, in a later day, said, "woe is me, if I preach not the Gospel." So was Daniel and so is every man upon whom the Lord lays His hand or speaks in sacred calling. The Lord's man must speak truth utterly regardless of the consequences.

III. PRACTICAL LESSON

1. Every day is judgment day. Emerson is right about this. Somehow you may be sure that the recording angel writes the deeds and thoughts and imaginings of every heart. As old Omar said, "the moving finger writes; and, having writ, Moves on; nor all your piety nor wit shall lure it back to cancel half a line, Nor all your tears wash out a word of it." Let us lay it wall to heart. God is not asleep, nor unmindful of the acts of man.

2. There are times of special danger in every life. And these are the times when it behooves us to be especially vigilant in our defense against the approach of the enemy. But we have said that all life is a period of struggle and we do not know when the point of special danger is reached, and so it behooves us to be watchful at every point so that the lurking

Shown above is an architect's drawing of the proposed new building of the First Church of Vicksburg, which the church unanimously voted to construct

foe take us not unawares.

3. The approach of the day of ruin is often only gradual. No life of great promise was ever blighted in a day. It might be said with truth that no man ever suddenly became a notorious robber. His dark distinction in that regard grew gradually from least to most. No great cause was ever suddenly lost or won. The elements of success or failure were gradually introduced. All experience and all the teaching of the Word of God upon the subject of resistance to evil boil down to this one simple admonition, "beware of the first drink". It is the first downward step that most carefully needs to be avoided; for once entered upon the downward way, each successive descending step becomes easier until in due course it is much easier to continue downward than to return to the upward way.

4. "There a way that seemeth right unto a man, but the end thereof are the ways of death." We come often upon illustrations of the truth that indulgence in evil blinds the eyes of the heart to the truth. There does come a time in the progressive degradation of the human soul that a period is reached where the practice of the bad comes to think it is good. He chooses for himself as his best that very thing that will ruin him and that in many cases he knows will ruin him. The poor unfortunate who has become addicted to the use of "dope" will readily acknowledge that along the path of its use lies his complete and utter ruin, and yet he will choose it for his best.

5. The hope of the world under God lies in the men and women who, having reached a conviction of what is right, live in the courage of that conviction. They do not deviate from it in any small degree but wear it as a badge of honor.

at a business meeting of the congregation this past Sunday morning. These plans had been presented by the Plans Subcommittee of the General Building Committee composed of Dr. I. C. Knox, Jr., Chairman, Mrs. Freeman DeBoe, J. P. White, Key Woods and Col. C. H. Dunn. Since the resignation of Col. Dunn, Robert Geofroy has been serving on this committee. These plans were recommended by the entire Building Committee of which J. W. Jordan, Jr., is General Chairman and J. J. Newman is the Associate.

The proposed plans call for a sanctuary with a seating capacity of 1300 and a chapel providing for 200. The educational building will accommodate 1600 people in the Sunday School with ample room for many additional departments. The building when completed will also provide a kitchen with a large banquet room and spacious recreational facilities. There will be a modern church library, a conference room and church parlor with the suite of offices on the first floor. It is anticipated that the entire building will be completely air-conditioned.

These plans have been under study and in the formative stage since the church voted to purchase the Nicholson property at the corner of Cherry and Harrison Streets where the new building will be located. In addition to this the Nicholson home and property and the Tillman property on Vick Street have been added to the facilities.

Dr. John G. McCall is pastor while Ellis Bryan is the minister of Christian education.

—BR—

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HINZE CHURCH ORDAINS ONE AS DEACON

Henry O. Hinze was ordained as deacon by the Hinze Church in Winston County, Rev. L. J. Fairchild is the pastor. Rev. C. C. Cornelius of Philadelphia preached the ordination sermon. Those composing the council included: Deacons Leach Ray, Ohlen Greene, G. W. Hinze, and E. L. Burchfield, all of Hinze Church; R. L. Shumaker and Elmer Wood of Doty Springs Church.

—BR—

50, 40 and 25 Years Ago

By J. L. BOYD Sr.

50 Years Ago

The Antioch Church, Lawrence County, received thirty persons into their membership from their annual revival meeting in which Pastor J. R. G. Reeves was assisted by Rev. L. D. Posey of Silver Creek.

40 Years Ago

MISSISSIPPI COLLEGE NUMBER: President J. W. Provine features pictures of new and old buildings looking toward "Greater Mississippi College". He tells of the "herd of fine Jersey cattle" on a two-hundred acre farm with students of the Self-Help Club to do the milking. Prof. A. J. Aven tells of Clinton, "The Athens of Mississippi", which had just won third place in the "Cleanest Town" contest in the state.

Pastor H. J. McCool writes of their Eupora meeting which resulted in ten accessions, six of them for baptism. He was assisted by Rev. Harry Leland Martin of Indianapolis.

The Hathorn Baptist Church, Jefferson Davis County, closed a "most helpful meeting" with twelve for baptism in which Pastor J. R. Carter was assisted by Rev. J. A. Lee of Silver Creek.

25 Years Ago

There were forty-two accessions to the Eden Baptist Church, Jasper County, resulting from a meeting of days during which Pastor L. T. Fagan was assisted by Rev. Luther K. Turner as preacher and song leader.

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John Robin Bradley, Jr.

John Robin Bradley Jr. of Inverness, was recently licensed by the Inverness Church, and plans to enter Mississippi College in the fall. Dr. John Cobb is the pastor.

—BR—

My Favorite Bible Verse

I. By Mrs. John Morgan, Florence

"Truely my soul waiteth upon God; from Him cometh my salvation." (Psalm 63:1)

II. By Mrs. E. L. Thornton, West

"For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek." (Romans 1:1)

III. By Mrs. E. I. Buckley, Sumrall

"Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me." (Psalms 23:4)

IV. By W. E. (Squirrel) Miller, Jackson

"Come now and let us reason together, saith the Lord." (Isaiah 1:18)

In recent BSU meetings at Jackson College, BSU Director church to a church in their Frederick L. Brown has spoken on What Baptist Believe and The Early Churches, and during the Red Circle Camp held at Edwards last month he discussed the origin of the Bible, different versions of the Bible and ways in which the Bible helps individuals spiritually. Mr. and Mrs. Rustam Zal spoke to the camp group on the needs of India and Miss Lolete Dotson, on the needs of Africa.

Church and Denomination Night, this year's principal stewardship event, should be observed, we believe, by every church.

In her first monthly report from Baptist Hospital, BSU Director Anne Bailey states there are 161 nurses with a new class coming in this month; 106 are Baptists and 14 unaffiliated.

A contribution from T. T. Gooch, Oakland, brings the SSM Fund to \$2640.58.

First Greenwood, J. H. Kyzar, Pastor; First, Brandon, Carey Cox, Pastor; Dry Creek, Winston Co., J. W. Kitchens, Pastor; Phoebe, Hollis Todd, Pastor; Adaton, George Dye, Pastor; Value, D. C. Greer, Pastor; McCool, C. A. Smith, Pastor, and Eudora, Memphis, Fred M. Wood, Pastor.

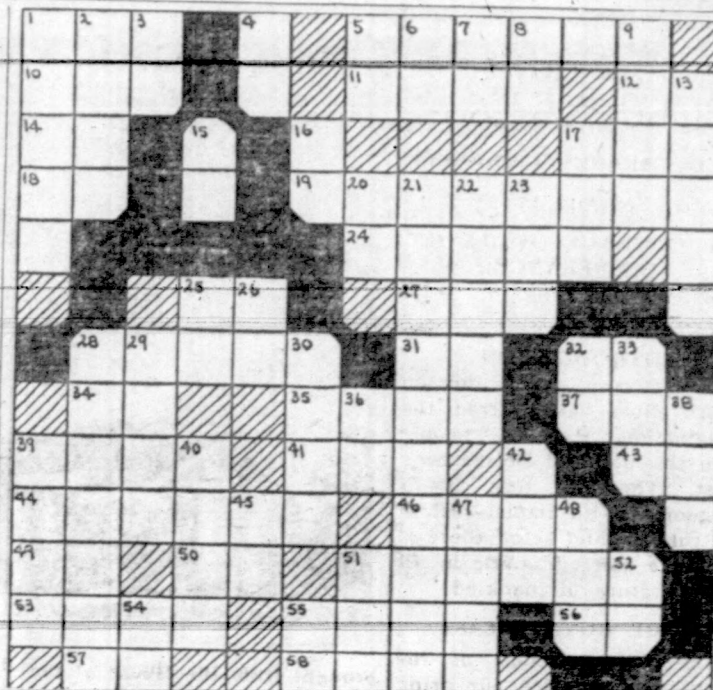
RETREAT REGISTRANTS

At this writing, August 2, twenty have registered for the State Pre-School Retreat at Camp Garaywa this weekend as follows: Pastors Alvin Collins, Booneville, D. C. Applegate, Starkville, and C. W. Thompson, Ellisville; BSU Directors Chas. W. Powell, Clarke, Marian Leavell, Ole Miss, Roy Isbell, Miss. State, Nell Magee, Jones Jr., and Mrs. George Nichols, Co-Lin Jr.; Minister of Music Paul Adams, 15th Avenue Church, Meridian; Church Secretary Betty Aultman, Temple Church, Hattiesburg; Faculty Advisors Rhoda Todd and Shelby Price, Jones Jr., and students Edith Taylor, Clarke, Joyce Simpson, Blue Mountain, Kenneth Faulkner, and Essie Fay Johnson, Jones Jr., Shirley Temple, Holmes Jr., Hubert Miazzi, Miss. State, and Nick Abdo, Ole Miss.

Sixty to seventy-five others are expected to bring the attendance to the largest in history.

MISCELLANEA

Again, we remind those students who have recently graduated that they should transfer their church membership from the college town or home church to a church in their new place of residence.



Acts 5

ACROSS

- 1 "Whiles it remained, was it not thine . . ." :4
- 5 "How is it that ye have . . . together" :9
- 10 Cease to live
- 11 "whether ye sold the . . . for so much" :8
- 12 Exclamation of surprise
- 14 "the feet . . . them which have buried thy husband" :9
- 17 Garden tool
- 18 Second tone of the scale
- 19 "with . . . his wife" :1
- 24 Made a hole through
- 25 Part of the verb 'be'
- 27 Title of respect
- 28 "about the space of three hours . . ." :7
- 31 South Atlantic State (abbr.)
- 32 " . . . tempt the Spirit of the Lord" :9
- 34 Compass point
- 35 Molding
- 37 Total
- 39 Type of cabbage
- 41 Call for help
- 43 Topographical Engineer (abbr.)
- 44 Enfold
- 46 "and after it was . . ." :4
- 49 East Indies (abbr.)
- 50 "she said, Yea, for . . . much" :8

Louisiana College, Baptist school in Pineville, La., has received a \$1,000 grant from the United States Steel Foundation, Inc. It is the first out-of-state grant ever made to the college.

—BR—

Mr. and Mrs. Walter B. Duda, former faculty members of Mississippi College, recently joined the staff of the Illinois Baptist State Association as House Directors of the BSU Men's Dormitory in Champaign. The Dormitory is a newly acquired property adjoining the Baptist Student Center. Mrs. Duda is employed by the University of Illinois in the Department of Classics, and Mr. Duda is working toward the Doctor of Philosophy degree in Music.

51 "why hath Satan . . . line heart to lie" :3

53 "and brought a certain . . ." :2

55 Let fall

56 "buried her . . . her husband" :10

57 Compass point

58 "his wife, not knowing what was . . ." :7

DOWN

- 1 Aromas
- 2 "his . . . also being privy to it" :2
- 3 Same as 34 across
- 4 "was . . . not in thine own power" :4
- 5 Aluminum (abbr.)
- 6 Southern State (abbr.)
- 7 Royal Navy (abbr.)
- 8 Masculine name
- 9 "are at the . . . and shall carry thee out" :9
- 13 "why hast thou conceived this thing in thine . . ." :4
- 15 "and gave . . . the ghost" :5
- 16 "and upon . . . many . . . heard these things" :11
- 17 Concealed
- 20 Abraham (abbr.)
- 21 "sold a . . ." :1
- 22 "And kept back part of the . . ." :2
- 23 "young men came in, and found . . . dead" :10
- 25 "fell she down straightway . . . his feet" :10
- 26 "Tell . . . whether ye sold" :8
- 28 "a certain man named . . ." :1
- 29 "Ananias hearing these words . . . down" :5
- 30 "And the young men a . . ." :6
- 32 Transport and supply
- 33 "carried him . . . and buried him" :6
- 36 Depart
- 38 "thou hast not lied unto . . . but unto God" :4
- 39 "and to . . . back part of the price" :3
- 40 Opposite to West
- 42 "great fear came upon . . . the church" :11
- 45 Company (abbr.)
- 47 Leather flask
- 48 Short for debutante
- 51 From
- 52 Dysprosium (abbr.)
- 54 Same as 18 across
- 55 Doctor of Divinity (abbr.)

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Executive Secretary—MISS EDWINA ROBINSON
Young People's Secretary—MISS NELL TAYLOR

CONFERENCE LEADERS WMU CAMP CAMP GARAYWA — August 2-26



Five of the state officers shown above will be leading conferences at the WMS Camp, and Mrs. Halliday, Recording Secretary, will assist in another capacity.

Mrs. Chester Quarles (left rear) newly elected Stewardship Chairman, will lead the conference for Stewardship Chairmen. Mrs. Quarles is currently serving as Mission Study chairman of Hinds Association.

Mrs. Owen Cooper, (center rear) will lead the conference for Community Missions Chairmen. Mrs. Cooper, state Community Missions chairman, attended the Convention-wide Community Missions Council in Birmingham and will share with her group many of the things discussed at the council meeting. Mrs. Cooper serves as Young People's Director for the First Baptist Church, Yazoo City.

Mrs. D. R. Bowen, state Mission Study Chairman, will lead the conference for Mission Study Chairmen. Mrs. Bowen attended the WMU Conference at Ridgecrest and heard presented the plans and methods for the graded series on MOSLEM AREAS for this fall and THE AMERICAN INDIANS, for next spring. She will present much of this material in the

conference. Mrs. Bowen is Mission Study Chairman in her church, Cleveland First.

The newly elected Vice-president, Mrs. J. T. Lyons (seated, left) will lead the conference on Enlistment. She plans to set forth some new suggestions concerning what we can do in reaching the unenlisted women in our churches. Among the other things Mrs. Lyons does in her WMU is to serve as Royal Ambassador Counselor.

Miss Almarine Brown, (center, seated), President, Mississippi WMU, will lead the conference for Prayer Chairmen. This is a new office and most important. Miss Brown as a member of the Executive Committee of Woman's Missionary Union, SEC has heard the discussion and knows the plans for this special emphasis. She will have as her assistant, Mr. R. H. Young, Chairman of District 1. Mrs. Young is now serving as "Prayer Chairman" in her WMU.

YEAR BOOKS AND HANDBOOKS

The 1955-56 Year Books and Handbooks are now available. Year Books are 15 cents and Handbooks are 10 cents. Order from the WMU Office, Box 530, Jackson, Miss.

Reynolds Goes To New Zion Church

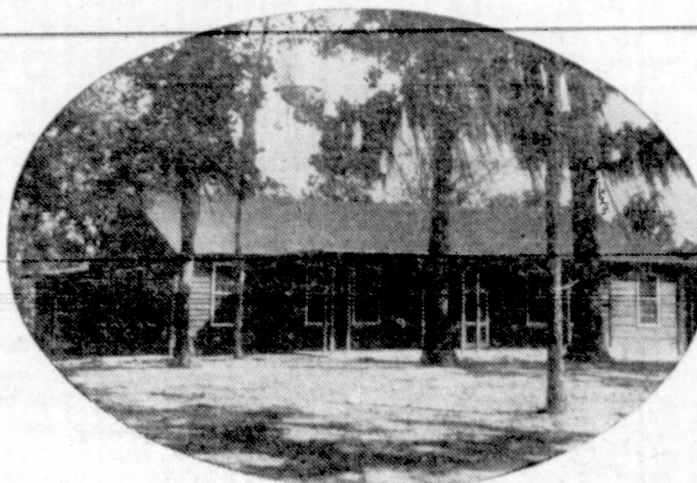
Rev. Truly Reynolds, pastor of the Macedonia church at Suqualena, has resigned, effective Aug. 1. He has accepted the New Zion church, Tylertown.

During his pastorate of five years with the Macedonia church, progressive strides have been made. The Sunday School attendance has increased 75%, Training Union, 70%, gifts to the church, more than

100%, a modern pastor's home has been erected, the auditorium renovated, a Sunday School annex with proper equipment completed. And the church installed drinking fountain, rest room facilities, and a Baptistery.

The Rev. and Mrs. Reynolds and their son, Jerry, will move to the new field August 3.

CAMP GARAYWA



Newly elected WMU Officers in each church are urged to avail themselves of the opportunities at Garaywa, August 22-26.

—BR—

Philippine Mission Requests Workers

Southern Baptist work among the Chinese minority in the Philippines continues to show steady growth (one baptism for every four church members last year). But the most striking growth and the most eager response to the gospel continue to be among the Filipino people.

Southern Baptist work among the Filipino people is still less than four years old. Already there are 13 churches and 20 other regular mission points. The churches have more than 1,000 members and more than 3,000 attending Sunday schools. The Philippine Baptist Theological Seminary, located at Baguio, has an enrolment of 22 Filipino students. (Six Chinese students bring the total enrolment of the seminary to 28.)

Literature production has followed the growth of the vacation Bible schools and the Sunday schools. Materials are being produced by Rev. and Mrs. Ted O. Badger, Miss Virginia Mathis, and Miss Mary Lucile Saunders. These materials average a weekly circulation of about 5,000 pieces. They are being used by English language Sunday school classes in Malaya and Indonesia also.

To help in the rapid development of the new churches and in plans for additional churches the Mission wishes to set up a loan fund to help these new churches with their buildings. The Mission is also requesting more evangelistic workers to meet urgent needs on Luzon and Mindanao and to make possible the opening of new work on Leyte and Samar.

Mr. Badger was selected chairman of the Mission, succeeding Rev. W. A. Solesbee.

Businessmen Increasing Their Contributions To Colleges

NASHVILLE, Tenn. —(RNS) —Businessmen are giving increasingly larger amounts to colleges that conduct united financial campaigns, Dr. Samuel J. Harrison of Detroit told a fund-raising clinic at the 11th annual Institute of Higher Education here.

The institute was jointly sponsored by the National Council of Churches, the Methodist Board of Education's division of educational institutions, the Presbyterian Church

in the U. S. (Southern), the Methodist Woman's Division of Christian Service, the Methodist University Senate, and Scarritt College of Nashville.

Dr. Harrison is executive director of the Michigan Colleges Foundation, the first such agency to be formed.

"Since our group was incorporated in 1949," he said, "the foundation movement has spread to 40 states."

Citing the Michigan group as an example, Dr. Harrison pointed out that it received \$205,475 last year, when its membership had risen to 14 colleges. In 1950, its first year of operation, the foundation obtained \$9,580 for its then five members.

"Our 14 colleges have more than 7,700 students and a combined faculty of 630," he said. "We are seeking to raise \$350,000, or 5 per cent of their total annual budget of \$7,000,000, this year."

Dr. James L. McNett of New York, a public relations representative of the American Baptist Board of Education and Publication, told the clinic that individuals and corporations are two of the major and relatively "untapped" sources for financing higher education.

Americans annually give \$4,500,000,000 to philanthropy, he said. Individuals contribute about \$4,000,000,000, corporations \$300,000,000, foundations \$150,000,000 and about \$50,000,000 comes from bequests.

Executive Committee To Meet On Sept. 7

NASHVILLE, Tenn. — (BP) — The Southern Baptist Executive Committee will meet here Sept. 7-8. One of the main items of business will be election of a new president succeeding C. C. Warren of Charlotte, N. C.

Warren, new president of the Southern Baptist Convention, is ineligible to continue as Executive Committee president although he stays on as a member.

The Committee also will consider budgets for the five Southern Baptist seminaries.

The regular Executive Committee sessions will be preceded by meetings of its promotion committee. Among other things, the promotion committee will take up stewardship and mission programs to be carried out in the next two years.

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MISS PAT HINES, Office Secretary

VACATION BIBLE SCHOOL AND THE COOPERATIVE PROGRAM

Teachers are the uncrowned kings and queens of the land. They are people of immeasurable influence. This is true whether the subject be arithmetic or the Bible.

All that we are or hope to be has come to us through the teachers that we have down through the years. We may not remember so much they said but we shall never forget them. After all, it is not so much what we are teaching people to know as it is what we are teaching them to become.

One of the church's greatest opportunities is the Vacation Bible school. And this opportunity extends itself in many different directions. Not only that of Bible teaching and study, music, handwork, memory drill, character stories, etc., but also that of the Cooperative Program.

Here is one of our finest privileges to teach these little children and boys and girls what the Cooperative Program is and what it means to our Baptist way of life. Here we help them to know that in giving to the Cooperative Program we give to every cause that Baptists promote, from nearby work to that in the far-off places of the earth.

We can also teach them that every person can have a part in every work of Christ, and that whatever the size of the gift, we are participating in all the work we do.

So, in the emphasis given in the Vacation Bible schools to the mission offerings day by day, it is great teaching value to ask them to give the Cooperative Program and thus to all causes that we foster as a great denomination. We do many good things when we help and encourage the children and boys and girls in the Vacation Bible schools to give their mission offerings to the Cooperative Program. Let's do the big thing and help them to do likewise, by helping in all the work we do.

Yes, here is one of our finest and best opportunities along

this line. It will continue to bear fruit through many years because these people are now young but this will help them to start right and then it is easier for them to keep right.

STATE PLANNING MEETING

Our Sunday school State Planning Meeting for this year will be on Friday, September 2, in the First Baptist Church of Jackson, from 9:45 in the morning until 3:00 in the afternoon.

This is our yearly meeting of associational leaders, and other interested people, for the purpose of planning the work for next year. We shall pay the travel expenses for those who come, and also provide the noon meal for that day.

The suggested program that is in store for us for the next year is certainly a very challenging one, as well as a much needed one. It majors on the principal weaknesses in our school program, with the idea being to put forth whatever extra work is needed to strengthen those parts.

So, Brother Associational Superintendent, and Brother Missionary, be sure and hold the date for that meeting and have a good group from your association. We are coming to the close of a great year's work, but we want to make the next one even bigger and better.

Friday, September 2, in the First Baptist church of Jackson, is the time and place for this year's State Planning Meeting for our Sunday school work for next year.

WORK NOT YET ELIMINATED

The time may come when there will be no work to do, but it is not yet. It seems that Hambone had it right when he said, "Peahs like wurk nevuh will give out; it's the lastingest thing what is."

That is very true in building a good Sunday school. We have learned that where there are the people, if we add a new unit, the gain will be an average of ten.

But, that does not mean that simply to add another class

Bethlehem Adds 8

Bethlehem Church in Simpson County held its revival July 13-22, with Rev. Glen Morgan of Clinton as evangelist and Don Henderson as song leader.

There were eight professions of faith.

Rev. R. A. Langley is the pastor.

means that ten people will run over themselves to get in that new class. No, Brother, it does not mean that at all. But it does mean that if the leaders of these new units will really work at the job, and that means each and every week, the ten people will be enrolled.

We remember so well about 25 years ago how disappointed one of our fine pastors was when he attended a Sunday school conference conducted by one of our capable Southwide leaders. The disappointment was because this leader did not offer some easy, push-button type of program that would get the people in the school without any effort on the part of the people. That was what he was seeking.

Well, as said above, we have not come to that point yet. We may get there some day (which we very much doubt), but we are a long way from it now. And until that time does come, if ever, we better keep on working if we want to see progress continue.

Yes, work for the night is coming.

THE TIME DRAWETH NIGH

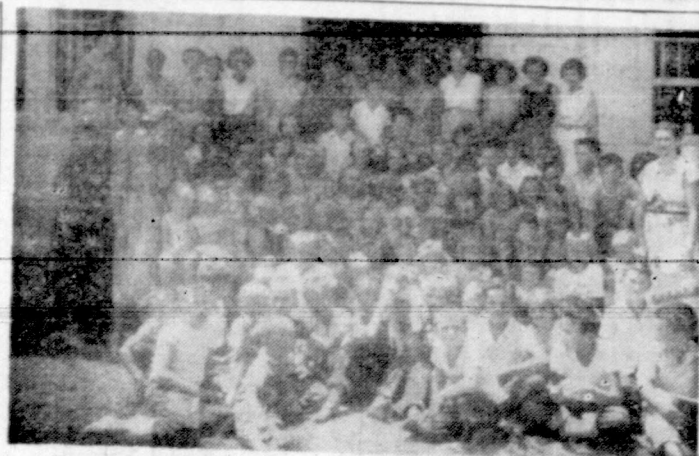
On September 30 each year, the close of the year, all standards expire. Which means that each year new applications must be made for that year.

The purpose of this is to be certain that the unit (class, department or school) does meet all points at the time when the application is made. Although any unit that meets all points, and sends in the application for standard recognition, is on the list of standard units for that year, yet it is possible for the leaders to let the work fall below standard during the year, on some point or points.

So, this part of making new applications each year is to protect the work along that line. It is an effort to maintain as high rating all the time as possible.

Therefore, if you plan to get on the standard list for this year, you better get the application to us by the middle of September, so it will get to Nashville before September 30. Also, please keep in mind that even if you are standard now, you will have to make a new application after September 30 for the new year beginning October 1.

—BR—
THE BAPTIST RECORD
KEEPS MISSISSIPPI BAPTIST PEOPLE INFORMED.



Shown above is the Vacation Bible School of the Gum Grove Church, Lincoln County, which enrolled 120 pupils. Mrs. H. R. Knapp served as principal and Rev. H. R. Knapp is the pastor.

Formosa Pleads For Help Report 3835 Members, 1500 Baptisms

Man Of Distinction

Many people have heard the claim of the liquor people that legalized liquor would prevent law-breaking and that it would be so much better to legalize liquor than to have it as conditions now are. They also claim that legalizing liquor, people would obey the law. They do not explain how present law-breakers (bootleggers, etc.) would suddenly bloom into law abiding citizens if liquor were legalized.

In order to help them present an honest report and for the information of those who make such baseless claims, there is printed below extracts from an article that was printed in a recent addition of New Yorks "World-Telegram." New York legalizes liquor. Observe how they disobey the law.

Edmund FitzGerald, chief probation officer of Kings County Court, today assailed the State Liquor Authority and other law enforcement agents for failure to enforce rules, particularly as they apply to minors.

In a court room packed with jurors, lawyers and spectators, Mr. FitzGerald said that "many pool rooms and bars and grills operated by stupid owners who permit ten-agers to drink to excess, or at all" are the principal breeding places for youthful crime. He attacked the SLA for not shutting down drinking places that permit teen-agers to drink in violation of the law.

Mr. FitzGerald, who is a nationally recognized authority on probation, delivered his scathing remarks shortly before Judge Samuel Leibowitz imposed the death sentence on a 16-year-old murderer who, he said, hung around "filthy dives" although his age would bar him from them.

'Honky Tonks.'
He referred to low-grade honky tonks" and bars and other places which, he said, are breeding places of crime — where gaged in a schoolyard fight.

Southern Baptist missionaries in Formosa, meeting recently in annual session, expressed concern over the fact that so many Southern Baptists fail to realize the great opening we still have for evangelism among Chinese people. "There are still more than 20,000,000 Chinese people in areas open to us," writes Dr. J. Winston Crawley, secretary for the Orient for the Foreign Mission Board.

"About 9,000,000 of these are in free China (Formosa), and nowhere in the world do we find a more eager response to the gospel message," continues Dr. Crawley. There are few young people of ering themselves for a possible future service in mainland China."

Rev. and Mrs. Harry L. Raley were appointed for Formosa in 1954. The graduation of the first class from the Baptist Seminary in Taipei has helped to provide some workers for the churches, but the need for preachers remains urgent.

Membership in the Baptist churches in Formosa has increased about 70 per cent within the past year to the present total of 3,835. Sunday school attendance at the 14 churches and 24 chapels totals about 7,000 per week. And there were approximately 1,500 baptisms during the past year. Local contributions to the work doubled, growing at an even faster rate than the membership.

The newly elected chairman of the Mission is Rev. I. V. Larson, succeeding Dr. Charles L. Culpepper, Jr.

"robberies, muggings and rapes are born." Many bartenders, he said, have neither the decency nor the brains to ask a youngster for proof of his age before serving him intoxicants.

Teen-Age Slyers.

The probation report was a preamble to a report on three teen-agers who had been convicted of the murder of a 15-year-old gang leader who the day before his death had engaged in a schoolyard fight.

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Ike Signs Bill Aiding Churches

WASHINGTON, D.C.—(RNS)—President Eisenhower signed legislation allowing churches and religious organizations to enter their publications as second class mail without having to maintain separate subscription and membership lists.

Under a previous law, church organizations were required to obtain a signed statement from their members that a part of their contributions should be regarded as a subscription to the periodical.

Scientific and fraternal organizations have for many years been able to send their publications to members upon a simple resolution of their boards of directors. However, this privilege was not extended to churches since they do not generally collect specific membership dues or fees.

At hearings before the House Post Office committee, it was pointed out that many churches have been inadvertently violating the law, unaware of the technical requirement.

The new law will particularly benefit churches which maintain parish bulletins. Such bulletins can now be entered as second class matter, mailable at one and one-half cents a pound or one-eighth cent a piece, by resolution of the gov-

Counselor's Corner

By DR. R. LOFTON HUDSON



Dr. Hudson, pastor of Wornall Road Baptist Church, Kansas City, Missouri is author of "The Religion of a Mature Person" and "The Religion of a Sound Mind" for the Baptist Record.

Baptists and Others

Question: My husband is a member of the Christian Church (Disciples), and I am a member of the Baptist Church. We live in a community where there is a Christian Church and I work in it. They need my help and I do what I can particularly in the Ladies Aid.

Am I doing wrong? I understand that Baptists do not believe in this. Must I drop my membership in the Ladies Aid?

Answer: This is something

erning board of a church that all persons carried on the membership rolls shall receive the parish paper.

The privilege will also be open to diocesan and denominational papers although most of these operate on the basis of specific subscription lists.

that you will have to decide on your knees. So far as I know, Baptists do not object to their members attending other churches. That is Roman Catholic doctrine.

Baptists do not consider that they are the only Christians in the world. Nor do we think that we are the only ones whom Christ is using.

If I lived in a community where there were no Baptist churches I would work and worship with some Christian group that seems to have the Spirit of Christ.

On the other hand, life is short and we must all appear before Christ someday. You should invest your life in a church that teaches what you believe, as nearly as possible. If you are a Baptist, believe as Baptists do, the best that you can do is serve Christ through a Baptist Church.

But Baptists believe that each individual ought to find the will of Christ for himself. Pray and work and seek the will of God. Don't worry about what Baptists believe. Christ is your Lord. This is Baptist doctrine.

(Address all questions to Dr. Hudson, Wornall Road Baptist Church, Kansas City, Missouri.)

—BR—

THE BAPTIST RECORD
KEEPS MISSISSIPPI BAPTIST PEOPLE INFORMED.

Will SBC Get Sixth Seminary

EL THEO SOMMERKAMP

What will Southern Baptists decide about the proposed sixth seminary?

This oft-discussed question probably will be one of the big ones before the convention when it convenes in Kansas City, Mo., next year.

Presidents of the five seminaries now operated by the Convention agree the sixth seminary is needed if present enrollment trends continue.

A committee on theological education, headed by Past Convention President J. W. Storer, is studying the matter during

Derby Revival Adds Thirty-Four

Derby Church in Pearl River County had 34 additions, 22 on profession of faith, during the revival July 24-29. Rev. George Lassett of Sandy Hook was the evangelist and Rev. Sam W. Cochran is the pastor.

Baptismal services were held on July 31.

Sam W. Cochran has been pastor of the church for four months. The attendance has more than doubled in all the organizations. The church is now giving 5 per cent to missions and 5 per cent to the Cooperative Program.

the year between the '55 and '56 conventions.

In beginning the new seminaries in 1950, the convention made use of already existing buildings and property. It had done the same thing in the cases of seminaries at Fort Worth, Tex., and New Orleans, La., 25 years earlier.

Come In Pairs

Another interesting sidelight of past seminary history is how institutions were approved in pairs. Like the two newest ones approved in 1950, BBI and Southwestern joined the ranks of the Southern Baptist Convention in the mid-1920's.

Southern Baptist Theological Seminary, Louisville, Ky., was organized in 1859. It is the oldest of all Southern Baptist-supported seminaries.

Other Considerations

The school later moved to Louisville. A rented hotel provided quarters for students and rooms were rented for classes and the seminary library.

Other considerations in discussing the sixth seminary are payments now being made for Wake Forest College property and to develop a new campus for Golden Gate Seminary in Berkeley, Calif.

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BROTHERHOOD OPPORTUNITIES WITH ROYAL AMBASSADORS

Sponsor A Chapter

As a Royal Ambassador a boy engages in activities in his chapter and the church designed to lead him to see Christ's plan of salvation for others in his community, state and world. The Brotherhood of your church should sponsor a Royal Ambassador chapter.

Provide Suitable Meeting Place
Each chapter meets regularly at the church or other designated place. The Brotherhood should provide a suitable meeting place for the Royal Ambassador chapter.

Enlist and Train Proper Leadership

Under the guidance of an adult Counselor, the boy takes part in projects designed to help him in better Christian living, mission studies and service to others. At chapter meetings the boy learns the need for living a clean life and being a witness for Christ at school, in sports events, with his buddies and his family. Brotherhood men can meet an imperative need in giving proper leadership to accomplish these objectives.

Plan Recreational Programs

Recreation is a vital part of the Royal Ambassador program. The boy is encouraged to take an active part in his favorite sport, go on hikes, cook-outs, overnight camps and other challenging activities necessary in the life of a well-rounded Christian boy. Brotherhoods have an opportunity in leading boys in these activities. Subscribe to Ambassador Life

Every Royal Ambassador is encouraged to subscribe to Ambassador Life. This monthly magazine for boys is full of missionary adventure stories, articles by Christian leaders and messages from boys around the world. It devotes space for favorite hobbies and handicraft plus recommended reading for boys. Brotherhood can lead their churches to place this magazine in the hands of every Junior and Intermediate boy.

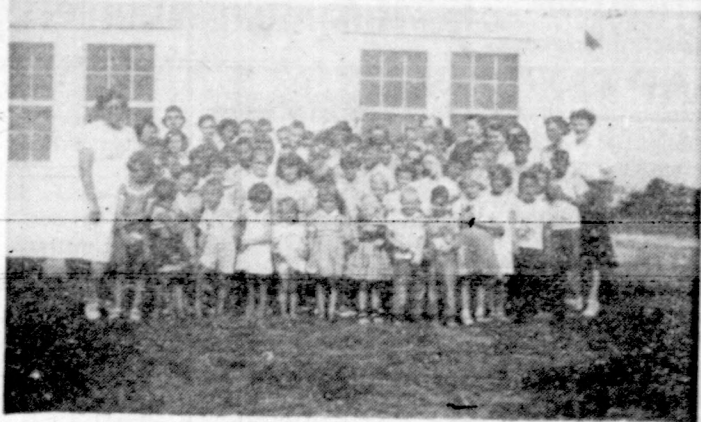
Send Boys to Royal Ambassadors Camps

A highlight of Royal Ambassador activity is the camps conducted in each association or state. These camps afford many activities that interest boys. While at camp a boy works on ranks, engages in Bible and mis-

VACATION BIBLE SCHOOL REPORT

Church	Enrol.	Mission Off.
Bogue Home Mission (Jones)	62	
Pleasant Ridge (Oktibbeha)	47	\$ 10.10
Rocky Hill (Smith)	22	1.96
Hayes Creek (Montgomery)	32	4.12
County Line (Attala)	43	3.74
Union (Alcorn)	72	8.56
Macedonia (Simpson)	61	7.78
Liberty (Scott)	72	11.00
First, Aberdeen (Monroe)	219	42.94
Calvary (Humphreys)	69	9.20
Liberty (Miss)	162	23.11
Concord (Franklin)	86	16.70
Midway (Hinds)	174	23.36
Matthews (Lafayette)	34	5.03
Broadmoor (Hinds)	271	125.86
Remus (Leake)	36	3.00
Dockery		

sion study and takes an active part in devotional periods. They also enjoy swimming, nature hikes, handicraft, campfires, wholesome food and numerous other features. Each camp is under the skilled direction of Royal Ambassador leaders who understand and know how to lead boys. Brotherhood men can see that every boy has an opportunity to attend a State or Associational camp.



Shown above is the Vacation Bible School of Interstate Church which had an average attendance of 75. The new pastor, Rev. J. D. Josl'n moved on the field July 14, two days before the close of the school. He came to the church from the pastorate of the New Prospect Church, Tishomingo County.

(Sunflower)	127		Rev. L. J. Fairchild, pastor
West Grove			led the Hinze Church, Winston
(Chickasaw)	51	2.20	County in a revival. One pro-
Springdale			fession of faith and 100 per cent
(Attala)	55	6.00	rededication of the members
Oloh (Lamar)	112	25.73	was reported.
Rosedale (Bolivar) 65		3.00	
Pine Level (Greene) 33		3.33	(Smith) 64 15.50
Antioch (Greene)	63	8.26	Holcomb (Grenada) 66 10.53
Fellowship			Clear Branch
(Choctaw)	95	8.95	(Rankin) 76 23.00
Priceville (Lee)	52	16.15	New Haven (Hinds) 36 3.00
New Hope (Benton 33		5.00	Tiptersville
Pine Grove			(Tippah) 72 7.01
(Benton)	100		Tomnolen (Zion) 41 3.70
County (Benton)	41		Tinsley (Yazoo) 98 21.34
Salem (Attala)	18	2.11	Harmony (Smith) 40 8.24
Schlater (Leflore) 84		12.25	Canaan
Mt. Pleasant			(New Choctaw) 105 4.68



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WE CAN DO IT!

REACH THE THIRD MILLION FOR
TRAINING UNION IN THREE YEARS

WE CAN DO WHAT?

According to Mr. Harvey T. Gibson, Director of Administration of the Training Union Department of the Sunday School Board, we can make a

net gain of another million people in Training Union within three years. This may seem like a tremendous undertaking, and it is. But it can be done! It took Southern Baptists approximately fifty-three years to reach the first million for Training Union. We went beyond the second million in six years. The third million can be reached, we believe, in three years. In 1948 we passed the one million mark in Training Union. Yet within six short years, by the close of 1954, there were 2,062,952 enrolled in Training Union. The percentage gain during the past year was 11.5%.

To bring about the results in the above article, Southern Baptist Training Unions would have to make a percentage gain of 13.3 for 1955, 1956, and 1957. That would be, however, only 1.8 per cent more than the 1954 rate. A glance at the percentage gains of 14.5 and 16.16 for 1949 and 1950, respectively, would encourage the reader to believe that we can do it.

Parliament Orders Burning Of Book By Roger Williams

(17th CENTURY BAPTIST PRESS)

LONDON, August, 1644 — (BP) — The Bloody Tenent of Persecution, the highly controversial book dealing with political and religious reforms by the equally controversial Roger Williams, has been ordered burned by the common hangman.

Both Parliament and the Church of England are opposed to the book, which sets forth radical ideas concerning separation of church and state, and individual liberty of conscience in matters of religion. The order to burn the book has only increased its popularity, however, and it is more in demand than ever. There is evidence that it already is being reprinted.

Author Williams, recently returned to England from America, expounds a revolutionary new concept of government and religion in which he proposes a free church, a democratic state, and absolute separation of the two.

"All civil power is originally and fundamentally in the people," Williams writes. "Civil authorities are merely agents of the people, serving the good of the whole. Moreover, this power is not religious or spiritual, but civil only.

"Civil authorities can have no

more power than the common consent of the people entrusts to them."

Attacking the state church, Williams declares, "All civil state and their officials are essentially secular, therefore not judges or governors of spiritual matters. God does not require a uniformity of religion enforced in the civil state. Such enforced uniformity sooner or later becomes the leading cause of civil war, violation of conscience, and hypocrisy."

The widespread influence of Williams' book is due in part to the political turmoil in England today. Parliament, of course, is in open rebellion against King Charles I, having gained control of London while the king had taken up headquarters at Oxford with his army. Parliament also is divided, the orthodox Puritans favoring union of church and state while the Independents are much more liberal in their political and religious views.

The revolutionary volume is composed of two reprints and the main body of Williams' arguments. One of the reprints is a denunciation of religious persecution, purportedly written by John Murton, a Baptist pastor who had been imprisoned.

"The author of these arguments," Williams explains in his book, "was committed to Newgate prison by those then in power because of his religious beliefs. Being denied pen and ink, he wrote his arguments in milk on paper used as stoppers

Clark Presents Rural Church Needs

By CARL A. CLARK, professor Southwestern Seminary

We have heard many people say there is no difference between rural people and city people. We are hesitant to believe that this is true. We are afraid the person who says that has not made a careful investigation of the mode of thought of the two groups. Rural people and therefore rural churches, and also rural pastors, face peculiar needs and distinctive circumstances that are so different from city situations that there is a growing need for additional development of a distinctively rural church program. We are not saying that there should be two programs for the Southern Baptist Convention, one for the city church and one for the rural church. We do mean to say, however, that there seems to be a feeling among most of us that we need an additional emphasis upon our rural churches and additional attention given by the denomination to their needs and problems.

Since 23,000 of our 29,000 churches are rural; since over 50% of our membership is rural; since two-thirds of our full-time pastorates are in rural churches, and since considerably more than 50% of all the young people in America live in rural areas, we believe we have one of our greatest opportunities of missionary and stewardship growth. Our rural churches will recognize and fulfill their denominational and missionary responsibilities and obligations to the degree that the denomination recognizes the rightful significance of the rural church in the total denominational sphere.

The yoke is one of the most meaningful figures of speech in the Bible. The yoke is a symbol of obedience to the master, for the oxen were directed by the voice of the owner, not by for the milk bottles. The milk was sent to him by a friend in London.

"After drying the writing became invisible, but when the paper was heated, the milk-written words turned brown and became legible."

Roger Williams was educated at Cambridge and was ordained by the Church of England. He later renounced its doctrines, however, and fled to New England with the Puritans. There the champion of individual liberty withdrew from the Puritans in favor of more liberal doctrines such as those of the Baptists.

(Copyright, 1955, by Historical Commission, Southern Baptist Convention)

bridle and bit. It pictures Christian humility. In the Old Testament it is often used as a figure of bondage, but Paul says we are no longer in bondage to sin, but are now bond-slaves of Jesus. The love necessitates cooperation, for it required the service of two. May it become a symbol of the tie that binds our rural churches together in devotion to the Lord. It is surely a picture of service. Jesus said, "Take my yoke upon you, and learn of me; for I am meek and lowly of heart; and ye shall find rest unto your souls. For my yoke is easy, and my burden is light" (Matthew 11:29, 30).

It has been said that 90% of the metaphors of Jesus have to do with rural living. A study of the rural messages in James, Paul, Isaiah, and Micah, we believe, would be very rewarding.

There has been a growing desire throughout the Southern Baptist Convention for a definite rural church program. This feeling has been increasing for a number of years and we are now in position to present a few definite suggestions and a positive program.

We have many churches that within the last two to four years have grown from small inactive situations to very aggressive churches. Rural churches more readily respond to the example of another church. Therefore, in other releases we hope we can present the good work that a few of our outstanding rural churches have done. Occasionally we hope to feature a rural preacher who has done an outstanding job as pastor of his church and community.

FACING OUR PROBLEMS

The distinctive problems of a small rural church in a small community, the opportunity of bearing a witness in the community, the difficulty of an adequate stewardship program, the problems of its young people leaving the community for other occupations, the difficulty of the churches in keeping adequate pastoral leadership, and others constitute distinctive phases of rural church problems that need much thought and discussion.

—BR—

J. D. Carroll, pastor, Judson Baptist Church, a rural Southern Baptist Church near Walker, Louisiana, is the subject of a picture-feature story covering eight pages in Coronet's August number. The feature is entitled "Country Preacher."

—BR—

THE BAPTIST RECORD KEEPS MISSISSIPPI BAPTIST PEOPLE INFORMED.

NEW SYLVARENA PASTOR



Gilmer E. Jolley has accepted the pastorate of the Sylvarena Church and has already moved on the field. He came to the church from the pastorate of the Yellow Creek Church.

The Sylvarena Church voted to go from half to full-time work and purchased a pastor's home which is being remodelled.

A revival is planned for August 14-21. The recent Vacation Bible School enrolled 320.

—BR—

LOUISVILLE, Ky. — (BP) — One student at Southern Baptist Theological Seminary here takes to the airways every weekend to fill pulpits hundreds of miles away. Since January, 1948, Joe L. Orr has been commuting by airliner to Robbinsville, N. C., tucked away in the Smoky Mountains 75 miles south of Knoxville, Tenn., the nearest airport.

—BR—

Congressman Brooks Hays, Little Rock, Arkansas, has accepted the post as chairman of the Christian Life Commission, succeeding J. B. Weatherpoon, seminary professor of Louisville, Kentucky. Paul Sanders, law professor at Vanderbilt University, Nashville, Tennessee, will serve as vice chairman.

—BR—

WASHINGTON, D. C. — (BP) — The U. S. Senate has confirmed President Eisenhower's appointment of Brooks Hays to represent the nation in the United Nations General Assembly. Hays, Congressman from Little Rock, Ark., is chairman of the Southern Baptist Christian Life Commission. Hays and several other U. S. delegates to the General Assembly's 10th session will serve until Dec. 31.

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FOREST, MISSISSIPPI

Laurel Radio Adds New Program

"Religious News Digest" will be heard each Saturday over radio station WAML, Laurel. This is in addition to the morning devotional time furnished by the station five days each week.

The program will be directed by Rev. W. L. Levon Moore, pastor of the Second Avenue Church, and will bring before the people the latest happenings in the field of religion from all denominations. With the aid of releases from Religious News Service and Associated Press Religious News, both local, national and international events will be broadcast. Churches of all denominations in the vicinity are invited to send in items of general interest.

—BR—

SMITH GOES TO BEULAH

Rev. S. C. Smith has accepted the pastorate of the Beulah Church, Newton County. He will live in the newly constructed parsonage and continue his studies at Clarke College in connection with the full-time work at Beulah. He came to the church from the pastorate of the Mt. Zion Church in Simpson County.

Upon his arrival on the new field, the pastor was showered with gifts of food and money.

—BR—

Second Ave. Has Revival, Youth Week

The recent Youth-led Revival at the Second Avenue Church of Laurel was a great success.

The revival was the main feature of Youth Week, in which approximately 100 young people and Intermediates were elected to fill places of leadership and responsibility. On one Sunday they taught every class and filled every office of the Sunday School, and the next Sunday the young people had complete charge of the Training Union.

Donald Brown, a member of the church and a student at Jones County Junior College served as Youth Pastor.

The evangelist was Rev. Carless Evans, Pastor of Arkadelphia Church, Bailey. The music was under the direction of B. Hugh Warren, Jr. of Jackson. According to the Pastor, W. Levon Moore, the adults and young people alike acclaimed it as one of the best weeks the church ever had.



Beulah Church, Newton County, enrolled 75 in the Vacation Bible School in July. Rev. S. C. Smith, pastor, was assisted by Misses Scott and Thigpen, from Clark College, as well as home workers.

Mississippi Group Has Fellowship With English Baptists

BY ANNE WASHBURN

(Editor's Note: Miss Anne Washburn, Baptist Record editorial assistant is with a young people's group touring Europe following attendance at the Baptist World Alliance meeting in London. Below she records some of her experiences.)

The BSU Tour led by Louie Farmer attended Baptist church services in Romford, England, 12 miles from London, after the meeting of the Alliance.

Mississippians in the party include B. J. Runnels, Pascagoula; Edith Alexander, Itta Bena; Betty Joyce Upton, Macon; J. R. Dudley, Seoba; Sara Ann Bullock, Mary Hix, M. C. student from North Carolina, and Anne Washburn, Jackson, and Mary Ann Rushing, BSU Director at Holmes Jr. College. The director, Mr. Farmer, is a BSU Director at Miss. Southern College, Hattiesburg.

The songbook used was the "Baptist Church Hymnal," and quite different from ours it contained words but no music. The congregation stood for every hymn, and sang most of them at a much slower pace than we are used to. We recognized the words to many of their songs, the tunes were unfamiliar.

The preaching services are very similar to those in Southern Baptist churches. On entering the church, they always sit down and pause for a moment of silent prayer before speaking to anyone around them.

The group went to the British homes for lunch and for afternoon tea.

The Baptist churches in England have no Sunday schools in the morning or any Training Union at all. On Sunday afternoons at 3 o'clock there is Sunday School for the children up to 14 years of age, a Junior Bible class and a young people's Bible Class.

Mr. Farmer's group of students visited the young People's Bible Class and were given a chance to tell something of the Sunday School, Training Union and BSU of the Southern Baptist Convention. One English boy asked, "Do you really be-



Shown above is a scene in the Garden of Gethsemane. Note the ancient looking olive trees. It was among these trees that the disciples slept while Jesus prayed.

lieve in tithing over there?" (Now that's a question! In many cases you'd never believe we do.)

The Baptist Missionary Society of England supports missionaries in East Africa, Belgian Congo, Jamaica, Mataya, India and Pakistan principally.

The Romford Church gave 500 pounds (\$1,400) to foreign missions in 1954.

Larger crowds attend the evening service than the morning service in most English Baptist churches. Some of those baptized at the close of the evening service had been converted in a relay of one of Billy Graham's services. (The English people really have a high regard for Billy Graham.)

The English young people escorted the Southern Baptists to the railway station, singing together "Blest Be the Tie." They all felt a deep sense of love, understanding, and oneness in Christ. In a short day they were friends, feeling a warmth of close fellowship. They thanked God in their hearts for a beautiful day, and for the love of Christ that binds together all Christians in every country.

Mr. Farmer's group of 15 young people have organized a Training Union and Sunday School among themselves while attending the BWA and touring Europe. They meet, whether it be on a train, ship, bus, car, hotel room or public building. They don't always have Training Union on Sunday. Occasionally it meets on Monday or Tuesday. The Training Union

LATIN AMERICAN BISHOPS HIT PROTESTANT INFILTRATION

(Editor's Note: In other words, because Catholics are in the majority in Latin America they blame their troubles on the evangelical Christians and would prohibit Protestants work if they could. And in many cases they do.)

We do not advocate this but as Baptists and Protestants are in the majority in the United States, it would be equally fair

to give the Catholics here the same treatment they propose in Latin America.)

RIO DE JANEIRO (RNS) —

Protestant infiltration in Latin America "has caused the breaking of moral and spiritual unity among its people," Latin American Roman Catholic bishops charged at their conference here.

An official release from the meeting also said that "a long and sad experience" makes the bishops believe that this infiltration into the countries "has led to indifference and a cold attitude toward religion in general."

Therefore, the bishops said, it is necessary to continue to spread the Church's teachings and Papal instructions on this subject "so that Latin Americans can have the peace, well being and social progress they so clearly desire."

The release said the question had been asked whether the Church had taken an aggressive enough attitude on the matter of Protestant infiltration. It added that the subject had received considerable attention in the "press of Latin America, the U. S. A. and some European countries."

After studying this situation, the release said, the bishops' conference determined that the "Catholic Church (in Latin America) will conduct its spiritual work so that a true and authentic Christian life will prevail."

Church-State Separation Issue Raised on Clergy Fare Bill

WASHINGTON, D.C.—(RNS) —A House committee has declined to act at this session on bills allowing airlines to offer reduced fares to clergymen. It says the measures must be revised to eliminate any possible violation of Church-State separation.

Chairman J. Percy Priest (D-Tenn.) of the House Interstate Commerce Committee said the legislation may stand a chance of passage next session if restricted to airlines not receiving government subsidies.

"If we have an airline receiving a government subsidy come in and, as part of its justification for government aid, list reduced fares granted to clergymen," he said, "we would have a dangerous precedent involving Church-State separation."

"However, if we make the legislation purely permissive, and not obligatory on any air-

set a record — 16 on roll and 16 present every time in its history.

line, and restrict it to those airlines paying their own way, I do not think the committee will have any obligation to the legislation."

Railroads have traditionally offered reduced fares to clergymen. Congress formally approved the practice in the Interstate Commerce Act of 1933 regulating railroad fares.

However, the Civil Aeronautics Act of 1937 prohibits commercial airlines from offering reduced fares to anyone except relief workers going to a disaster area.

If Rep. Priest's formula is accepted, major airlines operating on two-thirds of U. S. commercial routes would be able to offer reduced clergy rates. Most major airlines do not receive federal subsidies. Nearly all small local carriers still get government aid.

—BR—

THE BAPTIST RECORD
KEEPS MISSISSIPPI BAPTIST PEOPLE INFORMED.

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SUNDAY SCHOOL AND
TRAINING UNION
ATTENDANCE

August 7, 1955

Bethel (Rankin)	45	34
Corinth, Tate Street	237	73
Laurel, First	560	157
Hattiesburg,		
Main Street	927	430
Mission School	50	
Flowood	89	61
Richland (Rankin)	231	83
Paul Truitt (Rankin)	166	91
Jackson:		
Alta Woods	521	219
Parkway	1036	490
Ridgecrest	293	106
Highland	100	50
Broadmoor	451	159
Daniel Memorial	745	338
West Jackson	296	129
Van Winkle	560	254
Southside	306	155
Calvary	1482	471
Main	1437	471
Mission	45	34
Crestwood	641	403
Clinton	439	201
Briar Hill (Rankin)	97	37
Ruleville	274	144
North Greenwood	331	122
Cross Roads		
(Rankin)	40	
Clarksdale, Oakhurst	446	116
Murphy Creek	157	121
Purvis, First	298	87
Lucedale	419	143
Meridian,		
Oakland Heights	291	137
Bluff Springs (Pike)	95	77
Soso, First	222	132
Meridian, Eastview	195	96
Picayune, First	559	180
Long Beach, First	234	83
Starkville, First	696	296
Grenada, First	699	179
Bethlehem	172	121
Pascagoula, Eastlawn	167	104
Eupora, First	218	80
Clarksdale	389	122
Marks, First	231	69
Calhoun City, First	319	137
Gulfport,		
Grace Memorial	253	63
Longview (Oktibbeha)	137	79
New Sight (Lincoln)	129	103
Friendship (Pike)	200	94
Mt. Pleasant (Lincoln)	113	79
West Point, First	504	209
Calvary (Alcorn)	91	76
Vicksburg, First	543	168
Brookhaven, Central	91	63
McComb, Locust St.	115	63
Gillsburg	207	145
Mt. Zion (Lincoln)	146	75
Biloxi, East Howard	207	110
Gulfport, First	835	254
Miland (Bolivar)	24	27
New Prospect (Desoto)	106	74
Olive Branch	216	129
Fair River (Lincoln)	116	66
Ripley, First	302	109
Kosciusko, First	736	223
Main	713	
Maple Mission	23	
Crowder	197	117
Concord (Choctaw)	82	84
Glenfield (Union Co.)	133	108
West Point, Calvary	223	150
Cleveland, First	401	84
Main	347	
Chinese Mission	54	
North Oxford	300	109
Aberdeen, First	342	83
Canton,		
Center Terrace	283	161
Brookhaven, First	660	172
Hernando	166	86

Hayes To Direct
Bowmar Ave. Music

James D. Hayes

James D. Hayes has accepted the call of the Bowmar Avenue Church of Vicksburg, effective August 14, to serve as Minister of Music and Education with emphasis upon youth leadership.

He is a 1955 graduate of Mississippi college.

Mr. Hayes has served successfully in a similar capacity with the First Church of Durant, and the Center Terrace Church of Canton.

Dr. R. A. Tullos is pastor of the Bowmar Avenue Church.

Crystal Springs, First	665	196
Charleston, First	337	135
Laurel, Wildwood	205	81
Laurel, Highland	226	141
Ruth	62	
Bunker Hill (Marion)	186	114
New Hope (Marion)	272	183
Columbia, First	653	240
Main	584	191
So. Columbia	69	49
Sharon, First	161	96
Morton	277	103
Newton, First	403	144
Pilgrims Rest (Copiah)	100	82
Petal-Harvey	385	153
Main	312	
Harvey S.S.	52	
Richton Road	21	
Bay St. Louis, First	119	48
Stonewall	211	103
Wheeler Grove		
(Alcorn)	135	127
New Albany, First	659	193
Pascagoula, First	811	285
Main	654	216
McArthur Chapel	62	24
Orange Grove	95	45
Beulah (Brownsville)	83	64
Pleasant Ridge		
(Holmes)	76	70
Cleveland, Immanuel	189	94
Byram (Hinds Co.)	219	129
Wheeler Grove		
(Alcorn Co.)	154	145

July 31, 1955

Long Beach, First	243	75
Eastlawn	152	73
Gulfport, First	850	242
Wade	114	96
Ripley, First	341	79
Morton Mission	37	51
Greenwood, Calvary	48	181
Soso, First	174	98
Corinth, Tate Street	232	71

Lambert Plans
Youth Revival

The First Church of Lambert will engage in a Youth Revival August 15-21, with Reverend Charles P. Long of Ethel, preaching.

Rev. Billy Joe Pierce, of Newton, will lead in the singing. Miss Jo Ann Windham and Mrs. Carl Junior Bailey will be at the piano during the revival.

All officers of the church are to be turned over to the young people for the week.

—BR—

In Memory

Dr. W. A. Roper, beloved member of this First Baptist Church of Meridian, departed this life on the early morning of July 8th, 1955, after a long and painful illness, and on Saturday afternoon, July 9th, we laid his body to rest by the side of his deceased wife, in Magnolia Cemetery at Meridian.

His funeral service, a simple service of scripture reading and song, at Webb's Funeral Home, was conducted by Dr. Levon Moore, of Laurel, and Dr. C. C. Randall, pastor of Highland Baptist Church of Meridian, (his own pastor, Dr. W. L. Moore being absent from the city), and was attended by many members of his former churches.

Brother Roper was born at Silas, Alabama, on July 3, 1867, and was 88 years old at his death.

He was called by our Lord, at the early age of 20 years to be a minister of the Gospel; and he spent 68 years of his life in the faithful service of the Lord, as a Baptist minister.

God endowed him, from his youth, with much wisdom, of the kind spoken of in the Bible, and great consecration to His cause, and ability as a preacher of the Gospel, and it was his delight to serve his Master.

Most of his adult life was spent in Mississippi, serving Baptist churches at Kosciusko, Tylertown, Biloxi, Kewanee, Fellowship in Jasper County, Southside, Highland and Midway at Meridian, among others, and was interim pastor of this church in 1939, between the pastorates of Dr. Bass and Dr. Cox.

While a member of this church he was frequently called on to fill the pulpit, and to teach Bible classes, which he always did most acceptably.

His beautiful Christian spirit and friendly presence will long be remembered in this church; and we are sure that he has received the crown laid up for him in heaven; where he now is.

We extend to his loved ones, who survive him, our deepest sympathy.

To Lead Revival



David Q. Byrd

Plantersville Church will have a revival August 14-21. Dr. David Q. Byrd, pastor of West Jackson (Tenn.) Church, and native of Clinton, will be the evangelist. Rev. Silas Johnson is the pastor.

—BR—

Richard Ellsworth Day has written the life story of John Bunyan, the great author of "Pilgrim's Progress." The new biography is entitled SO PILGRIM RANG THE BELLS. The author has successfully written previous biographies concerning great men of God. Order from the Zondervan Publishing Co., Grand Rapids, Michigan or from the Baptist Book Store. Price: \$2.50.

—BR—

Words of Life is the title of recent hymnal in braille published by The Braille Evangel publishing company of Fort Worth. It is a treasured compilation of 150 hymns and gospel songs in common use for congregational singing. It relieves the embarrassment of trying to sing without the words at hand. The compilation was done by eight competent blind musicians and recommended by Dr. Hines Simmons. The price is \$4 per copy and orders should be sent to the Braille Evangel Box 6999 Seminole Hill Station, Ft. Worth, Texas.

—BR—

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KEEPS MISSISSIPPI BAP-
TIST PEOPLE INFORMED.

—BR—

Book Store Plans
Swor Book Emphasis

The Baptist Book Store in

Jackson is featuring a first anniversary emphasis to celebrate the first year of Dr. Chester Swor's book, VERY TRULY YOURS. Two special things are planned.

First, Dr. Swor's book will carry a special anniversary autograph and a very special message prepared and printed by the author for this occasion. Therefore, purchasers during the anniversary season will actually have an additional "chapter" in their books. Mrs. O. M. Jones, Manager, points with understandable pride to the fact that the Mississippi store is the only state store which will have these special messages inserted in Dr. Swor's book.

Second, Dr. Swor will be present in the Book Store on August 16 during the hours of 11 a. m. to 12:55 p. m. and again from 3 p. m. to 5 p. m. He will be available for writing into the books purchased any special greetings or dedications which purchasers wish to have inscribed.

Dr. Swor is a Mississippian, and his book has broken Broadman Press records for books of this type.

—BR—

BUNKER HILL ADDS 8

Rev. Charles L. Phipps, pastor of the Flat Rock Church of Anderson, S. C. was the evangelist in a revival at Bunker Hill Church of Marion County near Columbia July 24-29.

There were eight additions by baptism and six rededications.

Prior to the revival the Training Union had a study course using the book "A Church Revival" and others on evangelism. There were over 100 who finished the study course.

L. C. Hoff is pastor.

—BR—

There were two additions to the Beulah Church, Newton County during the revival led by Rev. G. O. Parker, White Oak. Rev. S. C. Smith is the pastor and the music was under the direction of Hulon Chaney and Miss Kathleen Pit-

Puzzle Answers

OWN	I	AGREED	
DIE	T	LAND	OH
OF	U	A	HOE
RE	P	SAPPHIRA	
S		BORED	R
	AM	SIR	T
AFTER	SC	TO	
NE	OGEE	SUM	
KALE	SOS	A	TE
ENLACE	SOLD	N	
EI	SO	FILLED	
PART	DROP	BY	
SE	DONE		

For
COLDS
take 666

Man Of Distinction

With a desire to help the liquor people present a true picture of the fact that liquor makes people of distinction, we offer the following facts taken from the Atlanta Journal.

"The Thomas Superior Court Jury has convicted Alton Wilson, 21, of voluntary manslaughter in the death of an elderly railroad conductor during a drinking spree, June 16. The jury recommended that Wilson be sentenced to 20 years in prison.

One witness testified that Wilson just started hitting the old man, who was too drunk to fight."

Later an officer approached Wilson about a minor accident (not knowing about the killing), Wilson started firing and the officer was mortally wounded.

Liquor certainly does make men of distinction. In this case, a life is ruined, a wife left in tragic circumstances and two men killed.

—BR—
A LAMP UNTO MY FEET, by Lyna Adams, is an historical novel, based on the period of the crucifixion of Christ. It is a romance, based on historical fact, which could have happened at such a time. Fast moving and exciting, the story shows the self-sacrifice and martyrdom of early Christians. Order from the Vantage Press, Inc., 120 W. 31. Street, N. Y., after August 24, or from the Baptist Book Store. Price: \$2.

—BR—
Abingdon Press, Nashville, has this month released a new book, **JESUS, THE CHILDREN'S FRIEND**. Prepared for very young boys and girls, Author Mary Edna Lloyd tells of small children who go with their parents to see Jesus. The story shows how he is really their friend and other boys and girls will want him for a friend, too. Order from the publisher or from the Baptist Book Store. Price: \$1.

—BR—
FIRST TO BE CALLED CHRISTIANS, by Ethel L. Smither, one of four matched volumes, is an 80 page book of Bible stories ideal for reading aloud, as well as for a child's own reading. The book is complete itself; together, the four books give an over-all picture of the Bible. Order from Abingdon Press, Nashville, for \$1.50, or from the Baptist Book Store.

—BR—
TEEN-AGERS NEED PARENTS, by A. J. Bueltmann, is no. 4 in a parent guidance series published by the Concordia Publishing House, St. Louis, Missouri, 30 cents. The 47 page booklet helps to explain many of the problems faced by teen-agers and gives the parents helpful suggestions concerning them. Order from the publisher or from the Baptist Book Store.

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After A Revival—What?

By Dr. ROY BEAMAN
Biblical professor
New Orleans Seminary

Amidst increased attention to evangelism among Southern Baptists within the last decade has come a wise concern about the pre-phase and post-phase of a revival. Just now we must give attention to the opportunities and the dangers that follow a revival.

Two decades ago I wrote an article on a perennial revival, an ideal I wanted to reach in my pastorate. Further thinking followed with a second article entitled "After a Revival—What?" The present article is a report on my recent message on this topic before the pastors of Baldwin County, Alabama.

I. Dangers Following a Revival. After a revival you feel a physical let-down. All who have taken the revival seriously have lost some sleep and experience physical fatigue. Consequently, there may follow a spiritual let-down. The after-revival situation in many churches indicates a let-down in both areas.

If a pastor ever was needed on the field, just after a revival is a time of greatest need.

I have taken revival meetings in other fields a week after a revival in my pastorate, but my conviction is that, if possible, I should have been at the home base during that week striking while the iron was hot.

II. Gains of a Revival That Need Conserving. What does a revival bring that needs conserving? How do revival services differ from the regular week-by-week services? I set down six gains of a true revival, without pausing to discuss them.

These gains are increased evangelistic preaching, more frequent prayers for the lost, more earnest effort to win souls, renewed concern about unenlisted church members, confessions of sin and purposes to live closer to God, and deeper interest on the part of the lost.

III. Six persons in the After-a-Revival Situation. In order that we may the better understand the situation after a revival, look at the six different persons involved therein.

1. The Evangelist. Though the evangelist should never inter-meddle with local church affairs while he is on the field or thereafter, yet he should water with his prayers the sowing of the seed. Effective soul-winning testimony can be given by personal contact at any season in which the visiting evangelist may return to the field.

2. The Pastor. Out of my experience as a pastor, I would lay three things on the heart of the pastor.

The pastor should constantly emphasize soul-winning. If he does not expect his church

members to win souls, rarely will they do so.

The pastor's personal work after a revival is crucial. It is no time for him to lay aside his prayer list nor to slacken in his personal contacts of lost people.

3. The Regular Church Member. He must keep alive his prayer list and continue personal work. He may suggest cases for the pastor to visit or for others to visit. He may seek someone to go with him to win a soul; but, above all, what was gained of soul-winning spirit during the revival, the church member must keep if he is to be a normal and regular New Testament type of church member.

4. The Unenlisted Church Member. The pastor should visit him and radiate in the church a spirit of genuine concern for the members who live beneath their privileges.

5. The Lost Man. The lost man who became concerned during the meeting presents a challenging opportunity for soul-winning after the revival. We must strike while the iron is hot. He may die and go to hell before another revival season.

The lost man will observe our lack of concern, and some of them will wonder about the cessation of effort.

6. The New Church Member. Perhaps it is best to divide the additions into transfer members and new converts. Our deepest concern must be the new converts. The greatest lack in our church life is at this crucial point. It is unwise to win a hundred and enlist only thirty-five. Shame on us, however, that such a poor record is a true record.

These adages of common life apply to this spiritual situation. An ounce of prevention is better than a pound of cure. A stitch in time saves nine. You had better build a fence around the mountain road than a hospital at its foot.

What marvelous potentialities lie here in each new member? The new converts will fall into three classes — the enlisted, the ordinary, and the unenlisted. Our chief concern is with the latter class.

IV. Methods for Gaining After-a-Revival Results. How many a church implement these three ideals of conversion and its fruits?

1. Instruction before Baptism. Because I understood so little of the meaning of baptism when I was baptized, I have endeavored to make simple and plain the broad and glorious meaning of baptism. The pastor must talk with the new convert about the meaning of conversion, the meaning of church membership, the meaning of baptism, and the meaning of a dedicated life from this moment forward.

DERMA PLANS REVIVAL



Rev. Hugh Collins

Pastor Elton Barlow announces revival services at Derma Church August 21-26. Rev. Hugh Collins, pastor of the Second Church of Leland, will be the visiting preacher.

The public is cordially invited to attend any or all of these services.

—BR—

A medical scientist has established that one ounce of alcohol retards muscular reaction 17.4 per cent; increases time to make a decision, 9.7 per cent; and increases errors due to lack of muscular coordination, 59.7 per cent.

2. The Pastor's Class after Baptism. The valuable booklets by Bow (What Baptists Believe and Why They Believe It), Odle (Church Member's Handbook), and Sullivan (Your Life and Your Church) will greatly help the pastor in leading the new convert into the deeper significance of church membership.

3. Emphasis on New Converts. In the church life there must be gratitude for, welcome to, and prayers for the new converts.

4. The New-Convert Committee. In my pastorates I tried to have a committee for concerted concern about unenlisted church members. I wanted only a dozen names on each list. Because I could not get enough interested workers to work with these lists I had to add twenty to twenty-five to each list. My heart loves the pastorate, but my professor's task more. If I should ever leave the professor's chair, I would choose some of the most spiritual members for the new-convert committee. I would want not more than ten new converts in each group. Those who work with the new converts would be their "big" brother or sister in Christ Jesus.

This committee should furnish the new convert teaching on spiritual living. It should exhort the erring. "You who are spiritual restore such an one in the spirit of meekness" (Galatians 6:1). As we see the day of Christ's return approaching, we are to exhort one another (Hebrews 10:25).

The Inconsistency Of Alien Immersion

By DR. D. M. GARDNER
Editor Emeritus, The Baptist Standard

The reception of alien immersion as valid baptism by a Baptist church reminds me of a couplet J. H. Grimes used to quote to our Methodist brethren who were forced to immerse certain candidates to keep them from going with the Baptists:

"To save all their wandering sheep
Whom all their arguing cannot keep
To please the man and not his God
They will baptize beneath the flood."

There is not a Baptist church in the South which would permit a Mormon, Methodist, or Presbyterian preacher to either baptize or administer the Lord's Supper for it. Yet any church that accepts alien immersion from a Mormon church and then refuses to permit a Mormon preacher to baptize or administer the Lord's Supper is inconsistent.

If a preacher is qualified to administer valid baptism outside of a Baptist church, certainly he would be qualified to administer the same ordinance within and for a Baptist church.

If a preacher is qualified to administer one church ordinance, he is unquestionably qualified to administer the other.

So far as I know, there is not a Baptist church which would receive a preacher from a Pedo-Baptist church into its fellowship and call him as a pastor without first ordaining him as a Baptist minister. Yet any church which receives alien immersion from a Pedo-Baptist church would be inconsistent in making such demands.

If a Pedo-Baptist preacher can administer the ordinances for a Baptist church, he can perform any other official function for the church. Therefore, his ordination as a Pedo-Baptist would have to be as scriptural as the ordination by and for a Baptist church.

Baptists do not believe that any church which preaches salvation by works or by sacraments and which reviles and ridicules New Testament church ordinances, can qualify as a New Testament church. But it is not consistent for Baptists to receive the immersion of such churches, and by preachers who were ordained by such churches, and then refuse to recognize them as New Testament institutions.

So far as we know there is not a Baptist church in the South which endorses open church membership. But unrestricted baptism logically leads to open church membership.

If the immersion performed by a Seventh Day Adventist, Mormon, or a Disciple is valid

baptism (which is so regarded by the Baptist church receiving it), then it is inconsistent for the same church not to commune with all members of such churches. If it is argued that the particular individuals received by the Baptist church claimed to be saved prior to baptism, our reply is that the only baptism the individual gets in the institutions named is baptism into the fellowship of their respective faith and doctrine. If it is scriptural baptism for the ones who come out and unite with a Baptist church, it is also scriptural baptism for the ones who do not come out. Common sense and logic would force an alien immersionist to concede that these churches, Adventists, Disciples, and Mormons are New Testament churches, a thing that not even an alien immersionist has ever done.

If a Baptist church claims the right to take the ordinance of baptism out of the church, (which is done by the reception of immersions performed by other than Baptist churches), then how can she consistently deny the right the Catholics claimed in changing baptism from immersion to sprinkling, and also the right of our Methodist and Presbyterian friends to take Catholic baptism in preference to Bible baptism. It is just as consistent for a Roman Catholic pope to change the mode and meaning of baptism as it is for a Baptist church to change the position and purpose of baptism. Both are wholly inconsistent with the spirit and teaching of the New Testament.

If alien immersion is scriptural from one source, it is scriptural from any and all sources. If it is not scriptural from all, it is not scriptural at all. We insist that a Methodist church has as much right to call sprinkling baptism as has a Baptist church to receive the immersion of any church that repudiates baptism as a church ordinance.

Therefore, alien immersion logically leads to open church membership. We make bold to say that there is not a church on earth which has declared for open church membership (which means admittance to church membership with or without baptism), that did not receive alien immersion before such declaration was made. We cannot deny the logic of such course. A Baptist church has no more right to take baptism, a church ordinance, out of the church where Jesus placed it than the Catholics had the right to change the ordinance from immersion to sprinkling, or the advocates of open church membership have to abolish baptism altogether.

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